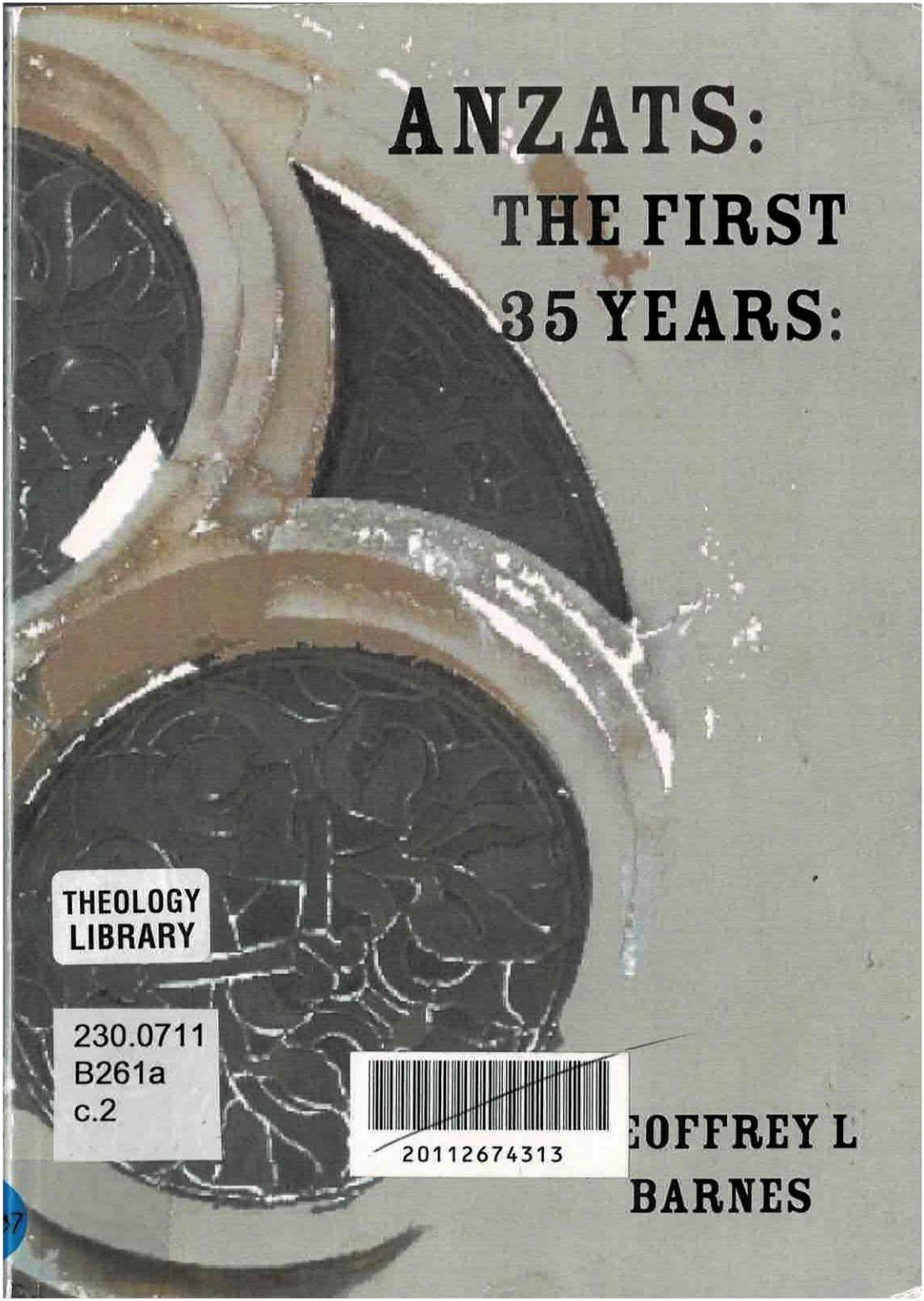

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The First 35 Years

The Story of the Australian and New Zealand Association of Theological Schools

Geoffrey L. Barnes

SCD Press and ANZATS
Sydney, Australia

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Author Details

Geoffrey Leon Barnes
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Foreword

Many people working in theology in Australasia have been associated with the Australian and New Zealand Association of Theological Schools (ANZATS), however indirectly. In the main, this has been through annual conferences held in different parts of both countries, almost without interruption, for about forty years. Everyone teaching in theology and religious studies will have had an entry in the *FACT book*, only recently replaced by a 'Who's Who in Theology' on the ANZATS website.

ANZATS has become a peak organising body for theological education and the accreditation of theological schools and colleges since its establishment in 1968. It now has some 65 members schools, and this list keeps growing. Its major counterpart overseas is the Association of Theological Schools in the United States and Canada (ATS), which has under its wings more than 250 Graduate Schools for theological education.

The number of those who have played a major role in setting up ANZATS and providing its leadership throughout its years of existence, though much smaller than the totality of the constituency, has been surprisingly high. Since the first generation of these is ageing and fewer of them remain, it was felt to be imperative that a study of the first few decades of ANZATS be undertaken.

The Council of ANZATS was most grateful that the Rev Dr Geoffrey Barnes, a retired church historian from Sydney, was willing to undertake the task of writing a short history. An ecumenist of the first order and active in theological education for many years, he was a former secretary of ANZATS. The organisation is very much indebted to him for giving himself to this work and bringing a very solid first draft to completion despite failing health. It is a great sadness for me, a close colleague of Geoff

for some years, to record Geoff's death early in 2005, only a few weeks after finishing this work.

I also wish to thank several other people who helped to prepare the work for publication: Elizabeth Wood-Ellem, who provided valuable editorial assistance, Doug Fullerton, whose prodigious knowledge and excellent (nonagenarian) memory came to the rescue many times, and Harold Pidwell, till early this year ANZATS' energetic secretary, whose knowledge of the current theological scene in our part of the world is unparalleled and who gave the text its final shape.

As the story of theological education in Australasia unfolds in the coming decades, the crucial role played by dedicated teachers of theology under the umbrella of ANZATS will most likely become more apparent. It is hoped not only that this small volume will make the story of ANZATS over the last 35 years better known—and so be welcomed by its member schools—but also that a new generation of leaders in theological education in our two countries will continue its important work, facing new challenges and grasping new opportunities in the years to come.

Christiaan Mostert
President of ANZATS (2001-2007)
Melbourne, February 2007

Abbreviations

AASR	Australian Association for the Study of Religion
AATT	Australian Association of Theological Teachers
ACC	Australian Council of Churches
ACD	Adelaide College of Divinity
ACT	Australian College of Theology
ACTA	Australian Catholic Theological Association
ACTE	Auckland Consortium for Theological Education
ACU	Australian Catholic University
ANZ	Australia & New Zealand
ANZATS	Australian & NZ Association of Theological Schools
ANZSTS	Australian & NZ Society for Theological Studies
ANZTLA	Australian & NZ Theological Libraries Association
ATA	American Theological Association
ATESEA	Association for Theological Education in Southeast Asia
ATF	Australian Theological Forum
ATSSEA	Association of Theological Schools in Southeast Asia
BCT	Brisbane College of Theology
CCA	Christian Conference of Asia
CHESSN	Commonwealth Higher Education Student Support Number
CDTC	Committee of Deans of Theological Consortia
CWME	Commission of World Mission & Evangelism (of the WCC)
EACC	East Asia Christian Conference

ETA	Evangelical Theology Association
F&O	Faith & Order (of the WCC)
FE	Field Education
GST	Graduate School of Theology (of ATESEA)
HEB	Higher Education Board
HEIMS	Higher Education Information Management System
MATS	Melanesian Association of Theological Schools
MCD	Melbourne College of Divinity
NCCNZ	National Council of Churches in New Zealand
NT	Northern Territory
NZATC	New Zealand Association of Theological Colleges
PBTN	Pacific Basin Theological Network
PCD	Perth College of Divinity
PTCA	Program for Theology and Culture in Asia
PTE	Program for Theological Education (successor to TEF)
SA	South Australia
SBL	Society for Biblical Literature
SCD	Sydney College of Divinity
SPATS	South Pacific Association of Theological Schools
TAPE	Technical & Further Education
TEE	Theological Education by Extension
TEF	Theological Education Fund (of the WCC)
UCA	Uniting Church in Australia
UFT	United Faculty of Theology
UTC	United Theological College (Sydney)
WA	Western Australia
WCC	World Council of Churches
WOCATI	World Conference of Associations of Theological Institutions

Introduction

Theological education over the last thirty-five years has undergone exciting changes. When ANZATS began some Christian educators in Australia were enthusiastically applying the insights the Americans were promulgating that theological education would benefit by coming under the heading of Christian education. It seemed perfectly obvious. Educating ministers could and should be part of the whole education process in the churches. Christian education included all the members of the people of God so it seemed right to include the education of ministers. Part of the ANZATS story is indeed indebted to this educating initiative.

However, there was a conviction that biblical studies, theology and church history in Australia had its roots in the ancient European tradition. Compared to the philosophies underlying North American Christian education, theology had its own distinctive ways of thought. While there were some things Christian Education departments and theological education could learn in common, the distinction between the two was crucial. So Australian theological education set up the Australian and New Zealand Association of Theological Schools. It lacked resources and encountered significant problems yet the story of ANZATS, while acknowledging the influence of other movements, indicates the value of maintaining an institution with a distinctive emphasis on ministerial and theological education.

Ecumenical enthusiasm played its part. The founding trio of theological teachers that formed the Australian Association of Theological Teachers (AATT) caught the ecumenical vision and saw the wisdom of candidates for ministry studying together regardless of denominational divisions. But they were hampered by lack of finance, the snail like pace of ecclesiastical cooperation and the 'tyranny of distance'. Seemingly they went out of existence. Yet the tiny flame of the AATT story flickered on and ANZATS was born. Protestant and Catholic theological teachers found a

national community of learning in yearly ANZATS conferences. So the ecumenical emphasis was not lost. Encouraged by the World Council of Churches and developments in Asia and the Pacific ANZATS both contributed to and benefited by world cooperation in theological education.

ANZATS has contributed to the churches and the academic community. Lay people were encouraged to study theology. Partners sat alongside the candidates for ministry and church workers sought theological qualifications. Theological colleges became the largest provider of private tertiary education in Australasia. Universities seeking government aid were glad to increase student numbers by including theological subjects in their offerings. Theological teachers now had a wider constituency. Governments and universities stimulated disparate colleges to rationalize and were glad to have ANZATS with which to confer. The facts of political life have allowed theology a place in the hitherto secular halls of academia. ANZATS has triumphed over Australasian denominationalism to become a significant voice in theological education worldwide.

Geoff Barnes
Sydney 2004

Chapter 1

The Ecumenical Imperative

The Growth of Ecumenism

Ecumenical initiatives were in the air in the 1960s. The conference of the Faith and Order Commission of the World Council of Churches at Lund in 1952 had asked: "Should not our churches ask themselves . . . whether they should not act together in all matters except those in which deep differences of conviction compel them to act separately?" This "Lund Principle" gained ground, as exemplified in the conference of the Faith and Order Commission in 1961. The Second Vatican Council (1962-65) hit the headlines in 1963, and its deliberations opened up hitherto-undreamed-of ecumenical possibilities. At the same time, within the Protestant churches in Australia and New Zealand the theological landscape was given an ultra-liberal slant with the reading of Bishop John Robinson's *Honest to God* (1963) and Lloyd Geering's 1966 Easter articles in *The Outlook*.

Liberals and conservatives in both Protestant and Roman Catholic churches were destined to come to grips with the "liberation theologies" of Asia and the Americas. New ways to access divine grace were opening up. Those who taught theology were challenged by the new ecumenical vision, but were not attracted to a kind of homogenized theology that watered down essential differences; rather they sought an arena in which genuine information-sharing and careful discussion could take place. They were aware that there was an explosion of publications that made careful criticism and ecumenical reflection a necessity for effective ministry.

ATESEA (the Association of Theological Schools in South East Asia), assisted by the Theological Education Fund of the World Council of Churches (established in 1958) was becoming alive to the challenge of lifting educational standards in Christian ministry in the Third World.

The Australian Council of Churches was seeking to broker relationships between Australian Christian Educators and the East Asian Christian Conference. Theological teachers in Australia did not lag behind because of a lack of an up-to-date theology; their theological views were not peripheral to current world scholarship, for there were scholars among them who studied in England, the USA, and Germany. But there was an awareness, despite ecumenical idealism, of "an age running headlong into infidelity".[1]

Anglicans noted that except for 1969 (when there was a slight increase), the number of candidates for the priesthood was declining. More than half of those offering were trained either at St Michael's House in South Australia or at Moore College in Sydney. In Melbourne, younger clergy, often in opposition to those church leaders who believed communism was a dire threat to Christianity, marched in protest against Australian involvement in the Vietnam War. There was a sense among theological teachers that pastoral frontiers were changing, and that ecumenical endeavours gave them a better chance to develop a theology relevant to the issues of the day.[2]

The Australian Association of Theological Teachers

Alive to "the ecumenical imperative" and alert to a need for relevance in theological education, a trinity of theological teachers – an Anglican, a Methodist, and a Presbyterian – came together at St Francis College in Brisbane in April 1960 and constituted themselves the Executive of the Australian Association of Theological Teachers (AATT). Canon Ivor Church, the Rev. Dr Ian Grimmett, and the Rev. Professor James Peter were ecumenically minded theologians who were educating students for their respective churches. Canon Church had been born in England and came to Australia under the auspices of the Fairbridge Farm Schools, a migration scheme for British underprivileged children. Eventually he entered Ridley College, Melbourne, training for the Anglican ministry. In 1952 he was appointed to St Francis College, Brisbane, and educated generations of theological students for Queensland and beyond in his own brand of Anglo-Catholicism.[3] Grimmett had studied at Union Theological Seminary in New York under Paul Tillich and Reinhold Niebuhr, theological lumi-

naries of the time. In the 1950s Grimmett was appointed Master of King's College, Brisbane, where he remained for 27 years, mainly concerned with theological education of Methodists.[4] Peter was Professor of Theology at the Presbyterian Emmanuel College, and he acted as honorary secretary for AATT. Some thought had been given to adopting a written constitution as the basis for establishing the Executive for AATT. (Theological teachers in Melbourne had previously tried to do something similar, and a small committee had been formed, but it became moribund.)

Towards the end of 1960 AATT had attracted some attention with a proposal that it would act as the Australian Council of Churches' Commission on Theological Training. The idea was premature and ecumenically difficult. The AATT was still in the process of recruiting individual members, and it had not even held a general meeting, and the Executive declined to act on vital issues without consultation with all of its members. When the members were surveyed, in this case by mail, it was apparent that the proposal raised significant ecumenical issues. The Lutherans in Adelaide, the Rev. Dr Erich Renner wrote, could not take part in any action where *communio in sacris* was involved. Lutherans could be individual members of the AATT, but not members of a commission of the Australian Council of Churches, whose doctrinal position in certain points was contrary to Lutheran belief. Further, Fr John Thornhill said that according to canon law an individual Roman Catholic theological teacher might join AATT, but a seminary as such could not join.[5] In 1960 AATT members paid a subscription of £1; however, in the period 1961-64 there was a falling off in subscriptions. There was no national list of those involved in teaching theology from whom to seek subscriptions for a fund to bring scholars from overseas to deepen the concerns and widen the horizons of intending ministers.

The work of the AATT was carried on by correspondence until the Executive met two years later, in November 1962. The Rev. Professor Rollie Busch had now joined the Executive as Secretary. Much later he was to become the third President of the Uniting Church in Australia. Peter, though still vitally interested, had left theological teaching to become Director of Religious Programs for the Australian Broadcasting Commission. Busch held to the ideals that had been the foundation of the AATT in Brisbane, and he was soon active in the Theological Commission on Theo-

logical Education in Sydney. Busch, who was to provide efficient secretarial service for some years, attended the Second World Seminar on Theological Education (sponsored by the Theological Education Fund of the World Council of Churches), and he reported to the Executive on the issues that had been discussed. In response they agreed to liaise more closely with theological schools in Australia and South East Asia and seek membership in ATESEA.

Theology and Christian Education

The Australian Council of Churches believed that theological colleges and Christian Education departments of Australian churches ought to initiate a consultation early in 1964 to address the educational mission of the Church. A detailed program was drawn up and responses sought; but several colleges did not reply. The Martin Report on Tertiary Education in Australia, published in 1964, revealed that there were 2374 theological students in 59 different seminaries – the number in some seminaries as low as four. There seemed little enthusiasm for a joint consultation. The returns for the first *Fact Book* were too small to determine with any accuracy trends in theological education. Yet it was obvious that some Protestant denominations were risking a crisis.[6] The Rev. Dr Davis McCaughey, Master of Ormond College, Melbourne, was one of those who believed that there was a danger of two theologies growing up in Australia: one taught in theological colleges that stemmed from the European tradition, and the other underlying Christian Education departments, which was expressed in a language largely derivative from North America.[7] McCaughey believed theological teachers needed a meeting of their own to thrash out their own problems, not one with Christian Educators, with whom they would be hesitant to engage as "rather formidable people".[8]

An opportunity presented itself in 1963, when a New Testament conference was planned for Sydney at which Professor Günther Bornkamm from Heidelberg in Germany and Professor Denis Nineham from Britain would lecture. In 1935 Hitler had prohibited Bornkamm from holding any university post. With the prospect of a celebrity lecturer, an ad hoc committee, including Canon Ivor Church and the Rev. Dr Felix Arnott, arranged the conference. All AATT members were informed, and the pos-

sibility of the first general meeting of AATT was mooted for the 26 August 1963.

When the Executive of AATT met in 1963, the proposal for a consultation between theological teachers and Christian educators was discussed; but the preference was for theological teachers only; membership of ATESEA was not endorsed at that time. There were issues for theologians to discuss among themselves before wider consultations took place. In each state, associations of teachers were to be encouraged. Membership of New Zealand teachers had not been considered, although individuals from across the Tasman could be members. Everyone agreed that to compile a complete list of all religious journals available in Australian college libraries was a good idea. Librarian K. A. R. Horn, of Monash University in Melbourne (later Librarian of the Victoria State Library), offered to collate this information. Discussion of McCaughey's report on the Faith and Order Commission proceedings at Montreal was postponed until a later meeting. Although not unmindful of the wider educational issues considered by their Executive, Australia's theological teachers were more concerned with domestic issues.

A proposal from the Rev. Dr J. R. Fleming of ATESEA that there be a consultation on theological education in Australia and New Zealand, perhaps in 1965, was not taken up. Although he was not opposed to a consultation, Dr Robert Maddox of Western Australia thought any available money would be better spent on library administration in the theological colleges.[9] Others greeted the proposal without any enthusiasm.

Founding of ANZATS

By September 1969 AATT was defunct. Their meagre proceeds of $150 were transferred (at the suggestion of Grimmett and Busch) to the infant Australian and New Zealand Association of Theological Schools (ANZATS), which had been inaugurated during the previous year. Busch and Grimmett undoubtedly saw ANZATS, rather than the Australian and New Zealand Society for Theological Studies (ANZSTS), as the successor of AATT.[10] But, in years to come, both associations were to share the academic and ecumenical passion that religious studies (and Christian theology) were worthy of wider tertiary development.

The first move towards establishing ANZATS had taken place in 1967, when the program of the first national conference for the Society for Theological Studies, drawn up by the Australian Council of Churches, listed a time for the heads of theological colleges to meet. The Rev. Rex Davis of the Division of Studies and Communication of the Australian Council of Churches had taken the initiative in promoting ANZSTS (founded in 1966). Individual teachers from colleges and universities responded well to the opportunity to read short papers at the conference, valuing the opportunity for sharing insights and making new friends. Davis saw the need to harness ecumenical interest to theological education. He had a gift, wrote Professor James Tulip, for shaking off local torpors and making institutions come to life.[11] Davis, for example, had edited *The Morpeth Papers*, arising from a conference on theological education held in 1966 at St John's College, Morpeth.[12]

At their meeting the heads of colleges agreed to draw up a Constitution for the proposed association of theological schools. Fr John Lewis of St Michael's House, South Australia, was asked to convene a meeting of the South Australian heads of schools. He chaired the first meeting in April 1967, and a working group convened by the Rev. Dr S. P. Hebart took account of many ticklish problems. It was easier to bring interested people together to discuss religious issues than to establish an association of institutions. At the time there were 60 schools: 57 in Australia and three in New Guinea, with 2000 students and 246 members of staff. There were six colleges in New Zealand,[13] most of which from 1967 were experimenting with a joint syllabus. Also there were courses in religious studies in the universities.[14] Those involved in preparing students for ministry shared a deep concern about the fact that none of the Australian universities had a Faculty of Theology, although Sydney had a School of Divinity and the University of Otago in New Zealand conferred a Bachelor of Divinity degree.

The Adelaide meetings did not begin entirely from scratch. A consultation had already taken place in August of the previous year, arranged by Davis. The discussion on "the Professional Ministry and Problems in Education" raised questions relating to the proposed Constitution. Those present must also have been aware of the experience of AATT, the earlier association of theological teachers. Wisely, the draft Constitution was post-

ed out in January 1968 to heads of the colleges in Australia and New Zealand, seeking their comments and inviting a commitment to ANZATS. Consequently, amendments were made in February, April, and May, and a revised draft was posted out in May 1968. The matter of accreditation of schools and colleges proved to be a controversial point. One correspondent trusted that the new association would not degenerate into another snob accreditation body whose horizon was wholly shrouded in hoods and the like.[15]

Anxious to lift standards in theological education, Busch pressed not for the lowest common denominator, but for a minimal staff of two, 5000 volumes in the library, and at least half the number of students to be matriculated.[16] The Rev. Dr Leon Morris commented on what was to become a recurring question, whether or not to include Bible institutes, some of which trained people for ministry.[17] Canon J. L. May raised the question of spiritual formation, but recognized that it was not easily written into accreditation procedures.[18] Academic achievements did not necessarily guarantee suitable priests. Dr Robin Sharwood wrote that his experience of such organizations in the law profession was that the association should meet only every two years and not waste time in prolonged general meetings. He stressed the importance of both Roman Catholics and Protestants being members, especially if the association was considering approaching the Australian Universities Commission.[19] ANZATS was feeling its way towards making theological education across Church and other boundaries thoroughly natural. The ecclesial formation of students demanded that faculties no longer be isolationist.

In August 1968, at Ormond College, Melbourne, ANZATS met under the chairmanship of McCaughey, who had initially been diffident about the association.[20] The ANZATS Constitution was approved by 36 colleges, with just two minor amendments. Ten years later there were 51 colleges in membership. The Australian Council of Churches was also represented at the meeting. The program of the conference of the Theological Studies Society at Melbourne University had given half a day for those concerned with the formation of the association of theological schools to meet. ANZATS was now a reality. The Constitution provided for an annual meeting of the Council (with an Executive meeting more frequently).[21] The Executive was destined to become the engine of the association,

a think tank, and a nurturer of ideas. A biennial meeting soon became an annual general meeting during the annual conference.

The Rev. G. T. Inglis, Principal of Queen's College (Methodist) Theological Hall, was elected President. The Rev. Dr Keith Cole, an Anglican from Ridley College, was to show remarkable perspicacity as Honorary Secretary. He used the Melbourne members as a sounding-board in devising a questionnaire to facilitate discussion about accreditation. This questionnaire revealed that about 40 theological schools were interested in being part of ANZATS. Cole later edited a *Fact Book*,[22] which alerted ANZATS members to the number of associations in the Pacific basin. A school was defined as "any Christian theological seminary, college, or institute".

It was soon apparent that this definition did not cover several joint faculties, so in 1970 Dr John Scullion SJ, of Jesuit Theological College, successfully moved that the Constitution be amended. It then stated that "a theological school" could include a joint teaching centre made up of two or more seminaries, colleges, or institutions principally engaged at a tertiary level in education for Christian ministry.[23] This did not prevent individual schools within a joint faculty from also becoming members. Criteria for accreditation were referred to the Council to consider and then circulate to members. It was important to maintain standards without discouraging smaller schools.

The aims stated in the Constitution of ANZATS in 1968 were: to provide a meeting-ground for faculties to confer; to keep theological education relevant to Australasia; to recommend standards; to undertake evaluations; to encourage efficient use of resources; and to promote improvements in theological education. At that time there was a desire to make theological education in Australia and New Zealand contextual. That would mean proper attention to academic standards so that theology would be relevant to Australian society. Where possible, Commonwealth government scholarships should be sought for ministry students.

The precise role of ANZATS, however, was still in its formative stage, the Secretary declaring that any comments on the ways and means by which the association might fulfil the aims set down in the Constitution would be welcome. Busch had declared that ANZATS should be inclu-

sive rather than exclusive, flexible enough to maintain adequate standards, without driving weaker schools into isolation.[24] Ormond and Loyola colleges in Victoria adopted a wait-and-see attitude; they did not want to associate themselves with a collection of small theological colleges with poor libraries and scanty staff.[25] These genuine concerns happily did not endure. In November, Treasurer the Rev. Mervyn Himbury, Principal of Whitley Baptist College in Melbourne, asked whether the questionnaire addressed to schools should ask whether women were being trained.[26] The Melbourne members of the Council met in November 1969. It was felt that for the time being joint theological faculties could not be accepted as members. Joint theological faculties were added to the definition of "school" only after the 1970 meeting.[27]

ANZSTS

When ANZSTS also met in 1970, it elected the Rev. Dr D'Arcy Wood the Secretary as successor to Davis, who had taken a post with the World Council of Churches in Geneva. Under Davis and the Australian Council of Churches Division of Studies and Communication, ANZSTS and ANZATS had both been encouraged. Under Wood the Australian Council of Churches division was renamed Faith and Witness; yet it was no less involved in helping to promote the society and the association. The society, aware also of a similar concern of ANZATS, took up the cudgels for encouraging religious studies in the universities. Wood came from a well-known Methodist family and had obtained his doctorate from Princeton Seminary in the USA. Like Davis, he was a minister of many gifts and had a rich sense of theology as a spiritual force. In 1973 Wood took the initiative in arranging for the Executive of ANZSTS to visit Kim Beazley MHR about developments in religious studies in universities. ANZATS would make a different, but no less important, representation about the recognition of ministerial education in Christian theology as a tertiary discipline.

Accreditation

Before accreditation could be determined upon, there needed to be a survey of theological colleges. Preliminary steps were taken with a view to

approaching the Commonwealth government for advanced scholarships for theological students. Scholarships appeared on the agenda whenever the relation between theological education and the universities was discussed. The colleges and seminaries did not want universities to take over vocational training, although some subjects might be common to both and the interaction mutually stimulating. There was a distinction between a university education and vocational training; but theological educators felt that the necessary vocational training should also attract Commonwealth government aid. In April 1969 the Commonwealth Department of Education and Science stated that ministerial subjects might be appropriate for scholarships.[28] Understandably, the government department would prefer to negotiate with a body such as ANZATS, a body with suitable accreditation standards, rather than with a multitude of seminaries and colleges.

In the first half of 1970 Cole was on study leave and took the opportunity in the USA to consult with representatives of associations of theological schools in America, South East Asia, the Pacific, and with the Theological Education Fund of the World Council of Churches. He was hopeful of getting Dr Jesse Ziegler from the American association to attend the 1970 meeting. Ziegler, although interested, could not come. Nevertheless, keen interest and obvious enthusiasm were evident at the first biennial meeting of ANZATS, which took place in August 1970 at Newman College in Melbourne. It was held in association with the Society for Theological Studies conference at Melbourne University, when a galaxy of well-known overseas scholars – Peter Ackroyd, Edward Kilmartin, John McIntyre, and Dietrich Ritschl – guaranteed a good attendance.

Inglis continued as President. Canon Raymond Foster was elected a Vice-President, thus recognizing New Zealand's participation. Busch was also elected a Vice-President, thereby maintaining some continuity with the former AATT. Scullion, a scholar well versed in Scripture interpretation consequent upon the Second Vatican Council, was one of the two Roman Catholics appointed to the Council. $20 per annum was to be the membership fee for each school, payable to Treasurer Himbury.

The association had three position papers to consider. The first was "Tasks and Achievements of Theological Associations throughout the World". In 1963 there had been five associations, in 1970 there were 19. Cole's consultations overseas confirmed that the success of an associa-

tion depended largely on the Secretary. This was true of Cole, who served ANZATS with outstanding diligence in an honorary capacity. The second paper dealt with "The Purpose and Function of ANZATS", and the third with "Possible Accrediting Procedures including Criteria for Accreditation". Cole had proposed three categories for membership: accredited, associate, and affiliated members. Accredited members would be institutions with six full-time appropriately qualified faculty and 5000 books in the library; associate category members should have four such faculty and 3000 books; and affiliated membership would be offered for fraternal purposes. Cole stated that accreditation be worked out by reference to a basic document that set out standards for adequate theological education.[29] It became clear, however, that before effective accreditation could take place, each college, aided by the association, should engage in a self-evaluation process before responding to an ANZATS questionnaire.

Brisbane representatives indicated their strong desire for the self-evaluation and accreditation processes to be implemented as soon as possible. This would enable schools to indicate to themselves, and to others, especially university authorities, their relative standards. The possibility of connection with universities was attractive to theological schools, because they wanted to ensure appropriate standards of education for their students and make a case for government scholarships. They had another reason, stemming in part from the Second Vatican Council, which indicated that the university was the proper sphere for theological inquiry to seek a "profound understanding of revealed truth without neglecting close contact with its own times".[30] Europe had centuries-old faculties of theology, and ANZATS members were aware that the new universities overseas were offering theological subjects. ANZATS believed that Theology was a scholarly discipline with the same standards as, say, History or Philosophy.

There were not enough hours in the program to deal effectively with all the matters in the three papers that the Secretary had presented to the meeting. But it was important to introduce them and then find ways of considering them at other times in other places. Regional advisory committees in Adelaide, Auckland, Brisbane, Perth, and Sydney (made up of one ANZATS representative of a member school in the area) were thought to be the answer. They could make recommendations for the well being of the association, especially regarding self-evaluation and accreditation, and

also nominate the proposed Interim Commission on Accreditation. The commission was to be drawn, as far as possible, from interested university teachers in each of the capital cities. Time was to show that it was not always easy for advisory committees and commissions to meet. Nevertheless, Cole remarked after the discussions, "it is clear that ANZATS is starting to get off the ground".[31]

The keen interest of the 1970 meeting and the decisions made provided a series of tasks for the Secretary in the ensuing months. The decision to produce a *Fact Book* describing various theological colleges required information to be supplied by means of a questionnaire. The preparation and assessment of the questionnaire was a major task. Non-members of ANZATS were also asked to respond: some said the questions did not apply to their institution. The variety of schools meant that not all questions were applicable. Although only 34 (or just over half) schools responded, the 1971 *Fact Book* provided useful information about theological education in Australia. For example, it revealed that the standard of entry into theological colleges was often less than matriculation, making the relation to universities problematical; and that the amount of money spent by the churches, including that spent on libraries, was disturbingly small. A greater number of respondents would be required in future if accurate trends in ministerial training were to be discerned.[32]

Apart from the preparation for the *Fact Book*, the period after the 1970 meeting of the association was comparatively quiet. Both Cole (Secretary) and Himbury (Treasurer) were on study leave, and meetings of the Melbourne Advisory Council were few. No regional advisory committees were set up during the year August 1970/71.[33] Such responses as came about *The Guide for Institutional Self-Study* therefore were from individual schools. However, plans were made for a one-day conference of theological teachers in Melbourne in May 1971.

When Cole wrote to ANZATS members in March 1971, he was able to say that co-operation with ANZSTS meant that ANZATS would be able to hold its annual meeting at St Paul's College, University of Sydney, late in August that year. Professor Eduard Schweizer and Professor Hans Küng were the scholars scheduled to speak at the society's conference. Given the high profiles of the speakers for that week, one would expect that the association's annual meeting for one afternoon would be well

attended. It was not. Still, important matters were considered: regional advisory committees, which Cole considered vital for the success of ANZATS; *The Guide for Institutional Self-Study*; the need to nominate persons for the Interim Commission on Accreditation and to encourage schools to respond to a revised questionnaire to make the 1972 *Fact Book* more useful than its predecessor.[34]

The *Guide* drawn up by Cole in 1970 followed closely that prepared by the American Association of Theological Schools in USA and Canada. The ANZATS *Guide* consisted of 13 pages, with many questions in 11 sections: Purpose and Objectives, Faculty, Curriculum, Instruction, Relationship to Other Schools, Library, Student Services, Organization and Administration, Financial Resources, Physical Plant, and Advanced Degree Programs. Several sections quoted resources available to assist with answering the questions.[35] It was a remarkably comprehensive document, designed to embody a definitive appraisal of the institution, to indicate expected lines of development, and to recommend new programs or approaches. Distribution of the *Guide* awaited the formation of regional committees and their comments. The time for responses was extended until May 1972. The next annual meeting could then give the necessary approval.

Diplomas and Degrees

If responses to ANZATS initiatives since 1970 were somewhat dilatory, it was because the minds of church authorities were occupied with joint theological education initiatives. Some regional centres reported activity at the meeting in 1971. In New Zealand, the Licentiate in Theology of the Melbourne College of Divinity (MCD) had since 1962 provided a common syllabus for Anglicans, Baptists, Congregationalists, Methodists, and Churches of Christ to work together. With church union a possibility, the Anglican College at Christchurch and the Churches of Christ College at Dunedin had closed. The University of Otago was providing a primary degree in Theology. Knox College was working in a combined faculty for a secondary degree in divinity.

In Sydney, moves were afoot to establish a Department of Religious Studies as well as a primary divinity degree through the Board of

Studies in Divinity. Congregationalists, Methodists, and Presbyterians had worked together for over 50 years in a United Faculty of Theology, but without university recognition. Forms of further association were then under discussion. In Brisbane, the Joint Theological Faculty mirrored that in Sydney. The University of Queensland had recently established a Bachelor of Divinity as a primary degree. In Adelaide, the Congregationalists and Methodists had combined in Parkin–Wesley Theological College. In Perth, the Anglican College had closed. The United Faculty of Theology in Melbourne had welcomed the Jesuit College (which had moved from Sydney – a significant loss for Sydney theological educators), and a connection was being sought with The University of Melbourne. A library of 50,000 volumes was proposed for the United Faculty Library. The MCD wanted to alter the government Act so it could become a teaching body and be able to grant a primary degree.[36]

Overseas Schools

In February 1972 Cole attended the Executive meetings of the Association of Theological Schools in South East Asia (ATSSEA, later ATESEA)[37] in Bangkok at the invitation of the Executive Secretary, Dr Kosuke Koyama. One-third of his fare was paid by ANZATS, itself a comment on the resources available. Cole found the experience most worthwhile, in that it helped to establish a vital ongoing relationship between ANZATS and ATESEA. On the way to Bangkok he visited Indonesia, taking the opportunity to see theological schools in Jakarta and Yogyakarta and the theological faculty at the Christian University at Salitiga. He noted the existence of the Graduate School of Theology of ATESEA and the moves to set up other advanced theological centres. Koyama explained that this was a response to conservative evangelicalism.

ATESEA as a regional fellowship of theological institutions did not and could not make any decision to be "liberal" or "conservative" or "middle ground". Cole told the meetings that in its formative stages ANZATS had to decide whether its destiny lay with the West or with the teeming millions to its north, albeit proposing a steady flow of theologians between South East Asia and Australia/New Zealand.[38] There is little doubt that Cole spearheaded the connections between ANZATS and other

associations, in spite of pecuniary limitations, and not only for making institutional comparisons but also to gain theological insights into education in the Asian world. There could be no sense of Australasian superiority. The East Asia Christian Conference, for example, was aware of the tension between theological reflection and practical ministry; grappling with doing theology within its context, yet aware that *contextuality* itself gave rise to other pertinent issues.[39] If Cole could make any comparisons, it would have been that ANZATS, unlike the Melanesian Association of Theological School (MATS) or South Pacific Association of Theological Schools (SPATS) (begun in 1969), had no financial assistance from Theological Education Fund of the World Council of Churches. Australian Methodists and Presbyterians (1973/74) contributed, for example, to the Theological Education Fund as an expression of ecumenical mission; it was not to be expected that financial benefits should accrue to ANZATS.[40]

In August 1972 the biennial meeting of ANZATS, in association with ANZSTS' sixth national conference, was held at Queen's College, Melbourne, and lasted for four days. The longer time allowed for a meeting of the Consultation on Theological Education. This was a major step forward. Three group leaders were appointed: Fr R. Crotty (later replaced by Scullion), the Rev. Professor Norman Young from Queen's College, and the Rev. Dr Geoffrey Peterson from Leigh College. They were invited to relate their respective disciplines – biblical, theological, and pastoral – to ministerial training and the life of the Church rather than methodology.

Cole's experience of student representation in MATS bore fruit in the decision to have students attending – but no more than three students from each school. The 65 delegates who attended consisted of principals and staffs of theological colleges and seminaries throughout Australia and New Zealand. The President of MATS, Rev. Dr Patrick Murphy, was an invited guest. Participants came from Roman Catholic, Anglican, Methodist, Presbyterian, Baptist, Churches of Christ, and Congregational colleges. Davis McCaughey addressed the first plenary session on "Patterns of Theological Education". A forum led by denominational Church leaders on the relation between theological education and ministerial training occupied one evening.[41]

Curricula

Scullion revealed in his report on the Biblical Languages Group that 95 per cent of the colleges required some Greek. One required an 18-month course on Hebrew. Questions were raised as to whether biblical languages killed the interest of the students, and it seemed wise to have language centres or make use of university pre-sessional courses. There was agreement that one synoptic gospel be taught thoroughly with comparisons with the other two. John's Gospel was considered essential; also Galatians, Romans, 1 Corinthians, and Hebrews.

The group recommended that there should be a fair presentation, preferably by a suitable rabbi, of Judaism at the time of Jesus. In the Old Testament syllabus, lecturers should teach Genesis, Deuteronomy, Psalms, and a major and a minor prophet, emphasizing that God is not a god of anger but of love. Psalms were believed to be vital to the life of prayer. The theologies of the Old Testament and New Testament were not to be neglected. To keep ministers up to date, continuing education for ministers and staff seminars were recommended. This would relieve the pressure on the basic course. The group rightly asked themselves, "What are we trying to produce?" They replied: "We aim at producing ministers of the Christian Church imbued with the scriptures and the Christian tradition – not counsellors or psychologists, though all the better if the minister is competent enough in one of these fields." The goal was to train students to have a biblical theology that sustained a lasting authentic ministry.

Those involved in the Theology and Church History Group, led by Young, concluded that teachers had to make decisions about their methodology. Were they lecturing in the humanities or the sciences? Or was it a professional course, such as medicine, or a combination of all these? Lecturers had to make decisions. Obviously no course could give a student all the knowledge needed for ministry; students themselves must acquire the tools for accessing the relevant information. Yet all the major doctrines, it was considered, needed to be included; there would be little opportunity for careful systematic study later. Difficulty in interesting students in historical studies was widely acknowledged; but when history was approached with today's concerns in mind, the relevance of history became clearer. Some attention was given to methods of assessment, and student assignments were considered to be part of the wider question of teaching

method, not a separate question. Where tutors were used, it was noted that they needed to be more skilled – often more so than the lecturers! The group was aware that some churches considered theology a controversial area that did not lend itself to co-operation, or if it did it was better done at postgraduate rather than undergraduate level. It was asserted nevertheless that ecumenical faculties should come into being gradually at local levels by establishing strong personal links between members of the different faculties. Churches defined Pastoral Theology differently, Peterson reported.

Another group had to determine how to proceed. The Protestant traditions tended to restrict the scope of Pastoral Theology to pastoral care and counselling. The Catholic tradition generally understood Pastoral Theology in much broader terms, including all aspects of practical ministry and moral theology. Agreement was possible in discussions about practical training, and all schools reported considerable expansion of their practical programs. However, supervision by properly qualified persons was a problem. The major concern of the group focused on the goals of theological education as a whole: "How do we express the overall purpose of these activities in which we are so busily engaged?"

Students often felt there was no clear relation between the "bits" that made up the course. One way, it was suggested, was to begin with the students' experiences of guilt, anxiety, death, sex, marriage, etc. This would bring the disciplines into dialogue with each other. Members felt, at least provisionally, they could accept that the integrating principle was "the life and mission of the church in the world".[42] Roman Catholic members referred to the directive of the Second Vatican Council: that "academic subjects should be pastorally oriented". All said too much had been added to the curriculum in recent years, but of prime importance was the personal, social, and spiritual formation of the student. Finally, although seminaries and theological colleges should have a high degree of autonomy, the task of theological education was seen as the responsibility of the whole Church and necessarily involved lay people in various ways.

A session of the consultation was given over to interdisciplinary questions. It highlighted the value of student representatives. One of the students made the plea that they should not be left to do what faculty found too difficult: namely, putting together the various strands of their

course. Regular staff seminars and student–staff colloquia were advocated together with some team teaching.[43]

This consultation gave a picture of the state of theological teaching at the beginning of the 1970s. Concerns and problems were frankly shared. More particularly, ANZATS now had a better idea of what should appear on future agendas. It was also a challenge to small schools, which would find it difficult to implement some of the recommendations without establishing collaborative faculties or umbrella institutions. Furthermore, during the consultation ANZATS was challenged by Murphy, President of MATS, to look beyond itself. He called for renewed efforts in mission, particularly for closer links between MATS and ATESEA.[44] The Theological Education Fund shared a similar concern in forging links between South Asia and the Pacific. It was significant that theological education in Australia and New Zealand should see itself in this wider context and not be bound too closely to the European traditions that had influenced the early years of its schools.

In 1972 office-bearers and members of the Council were elected for the next biennium: President: Dr Robin L. Sharwood, Warden of Trinity College, Melbourne; Vice-Presidents: the Rev. Dr Rollie A. Busch, Principal of Emmanuel College, Brisbane, and the Rev. Dr R. J. Thompson, Principal of the New Zealand Baptist College; Secretary: the Rev. Dr E. K. Cole, Ridley College, Melbourne; Treasurer: Fr Romuald Green, St Paschal's College, Box Hill, Melbourne. Other Council members elected were Fr John Cowburn, the Rev. Dr Siegfried P. Hebart, the Rev. Professor Robert A. Anderson, Fr Julian Miller, Principal E. Lyall Williams, and the Rev. Dr L Douglas Fullerton. Happily there was a preponderance of Melbourne members to support the Secretary.[45] They were committed both to the program of the association and the significance of ecumenical endeavour in theological education.

Contextuality

Some weeks later the Melbourne members of the newly elected Council met to talk with Dr James Bergquist, Associate Director of the Theological Education Fund of the World Council of Churches, who had responsibility for South Asia and the South Pacific. Bergquist explained that the

Theological Education Fund had a mandate to respond to a crisis in the Third World of poverty, finance, pedagogy, and theology. The situation in theological education demanded deep-seated and indeed radical changes in existing aims and structures, and yet it had to be able to discern what was good and valid from the past. The emphasis on renewal and reform appeared to focus on a central concept, contextuality, and the capacity to respond meaningfully to the Gospel within the framework of one's own situation.[46] These thoughts were not foreign to ANZATS, but little had been done, largely because financial resources did not make it easy to develop advanced study centres, extension education, alternatives to the traditional residential pattern, or to make grants to educational media (textbooks, libraries, theological, journals).

In the early 1960s the bringing together of pedagogical goals of Christian Education departments with theological colleges was seen by the Australian Council of Churches to be part of the need for radical reform.[47] A minor reform was noted in Brisbane: from 1974 the Joint Faculty of Theology would adopt the semester system. Other faculties were soon to follow.

At the beginning of 1973, in Lae, New Guinea, a study institute was organized by MATS. The growing opportunities for ANZATS of communication with other associations, especially with ATESEA and MATS, led to a useful exchange of ideas at Executive level. With the possible help of Theological Education Fund, it was hoped to give tangible expression to co-operation and fellowship by brief staff exchanges, to facilitate visits by indigenous theological teachers to Australasian theological consultations or to study institutes, and to offer Australasian help with teaching "theological English". As ANZATS Secretary, Cole had not only attended the MATS meetings, but also had the opportunity to visit four theological institutions representative of the major ecclesiastical emphases in New Guinea: Evangelical (Christian Leadership Training Centre), United (Rarongo Theological College), Lutheran (Martin Luther Seminary), and Roman Catholic (Holy Spirit Regional Seminary). At Port Moresby, Cole contacted the University of Papua New Guinea, where biblical studies were part of the History Department curriculum. Cole was impressed with what MATS had achieved in its first four years. Disengagement from dependence on overseas funding, though, was a problem for the future.

Another problem for MATS was the Papua New Guinea Higher Education Bill (1973), which did not include theological education, and about which MATS had not been consulted. Theological schools granting diplomas had to be recognized by the Papua New Guinea government. A similar situation would soon occur in Australian states during negotiations about recognition of theological academic awards. When Cole returned to Melbourne, plans were set in motion to have a Melanesian teacher at the meeting of ANZATS in 1974.

The coming together of institutions in Australia and New Zealand not only promoted co-operation beyond their shores to the north, it also provoked serious consideration of local and regional matters. Indeed ANZATS encouraged consultations in each state or region, and made particular use of regional meetings of members.

As an examining body only, the MCD syllabus (along with the ACT) had set standards throughout Australia and New Zealand, albeit by default, for more than half a century. The Melbourne College of Divinity Act had been passed by the Parliament of Victoria in 1910. With the arrival in Victoria of Jesuits from Sydney, the impetus for some changes was more readily apparent. There was much interest when the Act was amended in 1972. The amendments meant the MCD could have wider denominational participation on its Council, including six representatives of the Roman Catholic Church in Victoria. It would be a teaching as well as an examining body. It would appoint its own committees, approve associated teaching institutions, and provide remuneration for teaching staff. The amended Act of 1972 enabled the venerable MCD to confer the degrees of Bachelor of Theology, Bachelor of Divinity, Master of Theology, Doctor of Theology, and Doctor of Divinity. The Bachelor of Theology would be a four-year course, including one year focused on the liberal arts and taught only in Melbourne by "associated teaching institutions". Thus through an already existing institution, Melbourne members of ANZATS provided a stimulus for other states – not that they would follow slavishly, for they did not have the equivalent of an MCD. Yet given the traditional rivalry between capital cities, such as Melbourne and Sydney, theological teachers from other centres sensed the possibility of establishing a certain academic independence from Melbourne.[48]

When the Melbourne members of the ANZATS Council met in May 1973, Cole reported that he had accepted the position of Principal of the Joint Training and Research Centre in Darwin: Nungalinya College. This new project was an initiative of the United Church in North Australia and the Diocese of the Northern Territory to provide training courses for Aboriginal leaders. This was a highly significant pioneering enterprise, reflecting society's long-neglected appreciation of the Australian people. On Christmas Day 1974, Cyclone Tracy devastated the Nungalinya College buildings. Under the energetic principalship of Cole, the college was re-established over the next five years.

Cole had been a driving force in ANZATS. He had steered it through its formative years, winning support from a diverse range of Australian and New Zealand theological institutions involved in preparing people for Christian ministry. Ecumenically aware, he sought advice from the Theological Education Fund and the Australian Council of Churches. His persistent administrative capacity enabled questionnaires to be prepared that led to an ever more factual *Fact Book*, which provided an interchange of information and knowledge of standards. He provided schools with papers that enabled self-evaluation and accreditation.

His vision for theological education took him overseas on several occasions, meeting Theological Education Fund leaders, partly at his own expense. He used his sabbatical leave to become better acquainted with African, English, and American colleges and seminaries. Under Cole's leadership ANZATS did not see itself as merely a regional body but called to transcend its European origins and reinterpret its mission in partnership with other cultures. Cole's vision in the 1970s even included a worldwide meeting of theological associations; and if that was not possible, he thought that at least South East Asia might become a focal point for ecumenical activity. In recognition of his contribution he was made a life member of the association. If the early history of ANZATS may be described as concerned mostly with an institutional structure, it must also be said that it expressed a firm desire for an ecumenical theology with academic integrity, relevant for its time and place, and appropriate to the effective practice of Christian ministry.

Endnotes

1. See J. Coulson, "Theology in the University", *Clergy Review*, 54 (1969).
2. cf I. Breward, *A History of the Churches in Australasia,* Oxford, 2001, p. 398.
3. Information from the late Dr K. Cable, Sydney.
4. *Australian*, May 1999.
5. Pre-ANZATS correspondence 1960-64.
6. *Fact Book* 1971, review of theological education by D. M. Himbury, pp. 6, 8.
7. Letter to Busch, 1 July 1963.
8. H. Perkins (ACC) to Busch, 4 April 1963.
9. Letter to Busch, 6 April 1964.
10. Letter to Cole, 1 September 1969.
11. Brief Paper, "Ten Years of ANZSTS", n.d.
12. R. Banks, "Fifty Years of Theology in Australia, 1915-1965", Part 1, *Colloquium* 9:1 (1976) 36-42.
13. South Australian Heads of School minutes, 3 April 1967.
14. cf. H. W. Turner "Religious Studies as a Complement to Theology", *Colloquium*, October 1969.
15. Undated letter to Cole signed 'Gilbert'.
16. Letter to Cole, 26 March 1968.
17. Letter to Cole, 13 March 1968.
18. Letter to Cole, 22 March 1968.
19. Letter to Cole, 31 May 1967.
20. Letter from Davis McCaughey to Lewis, 6 August 1968.
21. For many years Melbourne representatives met as the Executive.
22. The printed *Fact Book* was replaced by an electronic version in 2001.
23. ANZATS Council minutes, 17 August 1970.
24. Quoted in circular letter from J. Lewis to theological schools, 1 March 1968.
25. Letter to W. Daniel, Canisius College, from J. Begley, Loyola College, 6 April 1968.
26. Letter to Cole, 28 November 1968.
27. ANZATS *Bulletin* 7.
28. Letter, 17 April 1969.
29. Attachments to ANZATS *Bulletin* 7.

30. *The Documents of Vatican II*, "The Church Today", Part 2, ch 2, para. 62.
31. ANZATS *Bulletin* 8.
32. See article by Himbury in 1971 *Fact Book*.
33. Secretary's Report 1971.
34. ANZATS *Bulletin* 11. The cost in 1991 for 550 copies was $2600.
35. e.g. H. Richard Niebuhr, Daniel D Williams, James M. Gustafson, *The Advancement of Theological Education*, New York, 1957.
36. ANZATS AGM, 27 August 1971.
37. ATSSEA was later changed to ATESEA: Association of Theological Education in South East Asia.
38. Cole's report, 18 February 1972.
39. See Steven Mackie, *Patterns of Ministry*, London, 1969. p. 11
40. See "Ecumenical Responses to Theological Education" *Progress Report on the TEF Third Mandate Programme*, 1974, p. 62.
41. ANZATS *Bulletin* 14.
42. ANZATS *Bulletin* 14.
43. Reports of the Consultation were circulated to ANZATS members with the *Bulletin* 15, September 1972.
44. ANZATS *Bulletin* 15.
45. AGM minutes, 14 August 1972.
46. ANZATS *Bulletin* 16.
47. See above p. 10.
48. See Geoffrey Barnes, *Doing Theology in Sydney*, Sydney, 2000.

Chapter 2

Windows of Opportunity

Further Collaboration

Windows of opportunity was the way the Principal of the Theological Hall, Queen's College, Melbourne, the Rev. Dr L. Douglas Fullerton, saw his appointment as Secretary of ANZATS. Fullerton later became Professor of Christian Ethics and Director of Field Education of the Uniting Church Theological Hall in Melbourne, followed by his appointment to the United Faculty of Theology (UFT). Fullerton's secretaryship confirmed what his predecessor, the Rev. Dr Keith Cole, had noted: that the success of a theological association depended very largely on the Secretary. During Fullerton's tenure (1973-83; Acting Secretary in 1990 and 1992-93) ANZATS experienced a period of dynamism. Fullerton fostered the development of ecumenical teaching and more two-way exchanges of teachers and graduate students, especially with Asia and the South Pacific.[1] Undergraduates were encouraged to do their initial training in their own country. Academic and professional standards rose, and women, lay people, and mature persons enrolled in theological institutions as lay students.

Where the old traditions of a monastic-like education were to the fore, and that was true for many Protestants as well as Catholics, perhaps the new emphases in Field Education and non-residential study were the most significant "windows of opportunity". ANZATS policy from the beginning was to promote scholarly integrity and create a climate of acceptance between members, and also to hold academic standards and professional competence in ministry together. The university connections helped with intellectual standards, but they presented some problems as well as advantages. The theological schools themselves were challenged in co-operation with their churches to foster schemes of Field Education

that could be supervised and assessed. Fullerton was impressed that there was a Melanesian Theological Students' Association, financial help coming from the Theological Education Fund of the World Council of Churches, and that students were present at all MATS meetings. ANZATS did not foster a student association, but student representatives were eventually invited to attend some meetings.[2] The Research Centre for the Study of Higher Education at Melbourne University offered 50 Melbourne members of ANZATS a one-day program on teaching methodology for theological schools at Ormond College. Fullerton responded with enthusiasm. Up to 10 theological student representatives were included, so that within the small groups there was lively discussion ably directed by experts in university education. The recommended reading must have intrigued students: D. A. Bligh, *What is the Use of Lectures?* One group discussed the relation of formal teaching to field and pastoral experiences. This would become a major issue in theological colleges and a spur to concentration on issues of formation. Fullerton called the next full Council meeting in August 1973 at Trinity College, Melbourne. Losing no time after becoming Secretary, he listed relations with MATS, SPATS, and ATESEA on the agenda and hoped to have present Dr Kosuke Koyama from ATESEA and the Rev. Esau Tuza from MATS.[3] In March 1974 the Executive discussed possible recognition of theological colleges as tertiary institutions following an interview in Canberra with Kim Beazley, Federal Minister for Education, and Professor Peter Karmel, Chairman of the Universities Commission.[4] Dr James Bergquist of the Theological Education Fund visited Melbourne in April 1974. In response to his suggestion that there be a regional consultative association in the Pacific and South East Asia, the Executive advised caution lest Australia's interest was interpreted as paternalistic.[5] Koyama invited an Australian representative to a Singapore meeting of ATESEA in April.[6] Fullerton arranged for the Rev. Professor Robert Anderson of Ormond College, Melbourne, to go to Singapore. In the case of a representative from SPATS coming to Australia, his attendance at ANZATS was arranged to include the Melbourne School of Theology and the ANZSTS conference.[7] Visits from overseas scholars were now more common, and ANZATS included them in conference programs and alerted schools and colleges to their presence in Australia. Financial pressures were eased in the case of European and American scholars if an extensive itinerary was arranged. The Rev. Professor C. F. D. Moule

(Moorhouse Lecturer for the Anglicans), for example, a distinguished New Testament scholar from Cambridge, gave the final Moorhouse lecture on "The Birth of Christology" at the association meeting in 1974. Such overseas lectureships were often expensive, so the Treasurer, Fr Romuald Green, proposed to the next general meeting that membership fees be increased to $35 per annum.[8] The Rev. Prof. Robert Anderson became President when ANZATS met for its biennial meeting in August 1974 at Queen's College, Melbourne, as Dr Robin Sharwood, retiring President, had been appointed Executive Director of the Victorian Law Foundation. Catholic and Protestant members were well represented among the members of Council, and five members from Melbourne acted as an Executive with the Secretary. Consultation on Ecumenical Collaboration, a consultation of three days at Queen's College had as its theme "Ecumenical Collaboration in Theological Education". Two years previously, a consultation on theological education had prepared the way by enabling representatives of seven denominational colleges and seminaries to compare notes with respect to their various disciplines.[9] The 1974 consultation was to have enduring significance for the association. The Rev. Dr Allan Loy of Leigh College, Sydney, was requested to introduce the theme with a paper entitled "The Theological Task". It was a good choice, because he had written earlier for the Methodists, declaring, prophetically, that the future shape of theological education would be consciously ecumenical, more related to universities and to the secular world.[10]

The World and Church

In a profound presentation to the consultation, Loy began by asking: "Can the Christian religion manifest the otherness of God in the midst of the world?" and "Can the Christian religion offer humanity a freedom from the world that will enable humanity to be responsible in the world?" World War One shattered the great hopefulness of the first part of the twentieth century. From about 1920 neo-orthodoxy offered great strength to the Christian community, but it eventually found difficulty in making the Word and faith meaningful in the whole of life. The disarray of the contemporary theological world was to some extent a result of the presence of the world in the Church.

Loy gave three illustrations: hermeneutical theology, radical theologies, and philosophical theologies. All three indicated how important the presence in the Church of the secular world is for the Church's own understanding of faith. Indeed openness of the Church to the world comes primarily from the Gospel itself. This led to Loy's critical analysis of political or "liberation" theology. "Liberation theologies" weaken the Church's role as reconciler; weaken humanity's relationship to God when theology's role is drawn into social, economic, and political analysis. They also tend to weaken repentance, forgiveness, and justification when taken out into the arena of social and political conflict. Nevertheless, the points at which "liberation theologies" find the greatest difficulty were likely to become the very points at which real advance was possible. For example, commitment that divides was of the very essence of the incarnation, or how can we talk about action and not talk about political strategy and program? Loy saw that theology could not become just another form of praxis; but Christians need to be aware of the praxis issues raised in areas such as medical science and social analysis.[11] As Loy added later, quoting Dietrich Bonhoeffer's revision of Luther: "Think boldly, but believe and rejoice in Christ more boldly still." Thus Loy saw the task of theology not only as educating ministers, but also as a vital key for understanding the Gospel's encounter with the Church and the secular community. Fr Noel Ryan, Principal of the Jesuit College, Melbourne, identified the issues raised during the consultation in the final address. The state of theological education in 1974 in Australia was revealed by five reports given at the consultation. Participants had been asked to prepare their reports in answer to seven questions: How far has ecumenical collaboration developed in your state? What have been the obstacles? What are the advantages and disadvantages of such ecumenical collaboration that you have had? What is the official attitude of the colleges in your area to ecumenical collaboration in theological education? What forecasts would you make regarding the future? And, finally, are there any ways in which ANZATS can help?[12]

Queensland

Busch reported that in Queensland the most significant area of ecumenical collaboration was associated with the growth of courses offered by the Board of Studies in Divinity at The University of Queensland. Biblical Studies had begun in 1938 within the Arts course, expanded in 1953 to

Divinity Studies, with a diploma and a postgraduate Bachelor of Divinity. Later the Bachelor of Divinity became a primary degree, where not only professional theological training was offered, but also a wider choice of religious courses for the general student. Teaching was done by the Faculty of Arts and representatives of the churches, both Protestant and Catholic. Higher degrees in Divinity were introduced, and in 1964 a Senior Lecturer in Divinity was appointed. The Bachelor of Divinity was discontinued in 1973. A Department of Religious Studies within the Faculty of Arts was introduced with two full-time staff, and part-time staff as needed, enabling students to take the Bachelor of Arts degree, even a Doctorate in Philosophy, with a number of religious subjects covering, at the Senate's request, a wider spectrum.[13]

Thus the University of Queensland responded academically to a "wider spectrum" of religion appearing in Australian society. It stimulated theological teachers to encourage their students to take advantage of degrees offered by the university. For example, for a number of years an *ad hoc* arrangement existed between the Congregational, Methodist, and Presbyterian churches of Queensland, but in 1968 the arrangement was constituted the Joint Faculty of Theology, which worked in collaboration with the university. Churches other than those in the Joint Faculty had a similar privilege. The churches' courses were primarily vocational, designed to equip students for ordination, albeit all courses were at university standard and contributed a certain number of credit points for a degree. The administrative tasks of the Joint Faculty, complicated by each denomination retaining its own theological education committee, were simplified when the Uniting Church in Australia was inaugurated in 1977. Busch pointed to two factors in the Queensland scene – the Brisbane Theology Study Group and the fact that theology lecturers often met together in pursuance of their part-time work with the university – as factors inhibiting the formation of an ANZATS Chapter in Queensland. In busy schedules they had little time for another meeting.[14]

New South Wales

The Rev. Dr Gordon Dicker told the consultation that ecumenical collaboration in New South Wales was "extremely slight". Catholic seminaries found collaboration between themselves almost as difficult as wider co-operation. However, as in Queensland, a United Faculty of Theology

had operated since 1919 in Sydney, involving Camden College (Congregational), Leigh College (Methodist), and St Andrew's (Presbyterian). The chief weakness of the Faculty was that it lacked a constitution, so each of the churches maintained their own theological organizations and there was no commonly accepted standard of entrance. Nevertheless, it made possible a standard of theological education far in excess of what would have been possible had the three churches acted separately: greater library facilities, the constant stimulus of teachers with differing viewpoints, and the opportunity for students to study with those of other churches. Most significant of all was the decision of these three churches in New South Wales to constitute in 1974 what came to be named United Theological College (UTC),[15] which made even wider ecumenical collaboration possible.[16]

At the end of his report, Dicker proposed that ANZATS help by facilitating personal discussions between staffs of colleges, discussing sharing of facilities and persisting with provision of accreditation to set standards for theological schools.[17] He did not refer to the Board of Studies in Divinity in The University of Sydney, because it did not provide any accreditation (unlike Queensland) for courses done at the United Faculty of Theology (Sydney). The number of students taking the Bachelor of Divinity degree administered by the Board as a second degree was small and very rarely included Anglicans, although lecturers were occasionally drawn from the Anglican Church and more often from the United Faculty of Theology (Sydney). Anglicans at Moore Theological College stood aloof from co-operative ventures in Sydney, although Anglicans at St John's College, Morpeth, New South Wales, did later support ANZATS.

Nungalinya College, Darwin

Although Rev Dr Keith Cole was not present at the consultation, he provided a report of Nungalinya College, Darwin. As yet without buildings, the college aimed to be a multi-purpose institution, offering theological and lay training, courses in aspects of community development, and facilities for research. The Anglican Diocese of the Northern Territory and the United Church in North Australia (Congregational, Methodist, and Presbyterian) founded Nungalinya in the early1970s.[18] As such it was a truly ecumenical venture. The number of Aboriginal students was small, though certain courses, seen to be non-sectarian, could attract government aid. There were obvious practical advantages for ecumenical collabora-

tion, wider avenues for financial support, lower cost per student, a staff of three instead of one in three separate colleges, and accommodation for various points of view on Aboriginal welfare. Cole was aware, however, that although fraternal good will was apparent, full ecumenical co-operation was not yet possible with the Roman Catholics, Lutherans, Baptists, and Pentecostalists. He listed other disadvantages, not least of which was the danger of one theological school of thought dominating over others, so that, for example, the Principal or staff might unwittingly give priority to those who shared the Principal's own conservative or liberal theology. In the light of this it was to be expected that the former Secretary would want ANZATS to take seriously the education of Aborigines in the North for different denominations. Membership of ANZATS would give Nungalinya a broader perspective. Cole concluded his report with an appeal for books for the library and funds for buildings.[19]

South Australia

In his Adelaide report, Fr Mark Haynes SSM wrote that the theological colleges remained individual and separate entities. Nevertheless, some ecumenical activities, such as the Adelaide Theological Circle, provided a forum for exchange of papers. A Committee of Theological Colleges dealt with matters of common concern, and an "exchange week" was planned for 1975, in which colleges would exchange staff for a four-week lecture series on specific topics. This hinted at better things to come. There were obstacles to greater co-operation because of the disparate nature of the colleges and their widely separated locations. Sadly, heads of churches evinced no enthusiasm for ecumenical endeavour. A bright light on the horizon was the possibility of a department of Religious Studies at Flinders University and participation by the Adelaide College of Advanced Education. Haynes suggested to ANZATS the integration of departments of Religious Studies at Colleges of Advanced Education into its membership, perhaps changing its name to ANZ of Schools of Theology and Religion.[20]

There was reference to this suggestion in business proceedings the following year, when the association clarified its definition of theological schools as those engaged in education and training for the Christian ministry or those duly constituted joint teaching centres made up of two

or more seminaries, colleges, or institutions principally or substantially engaged in the study of theology at a tertiary level "as part of education for the Christian ministry".[21] The members wanted to maintain the emphasis on an organization devoted to Christian theology and professional Christian ministry education. That did not preclude an institution substantially engaged in the study of theology being part of a department of religious studies or a member of ANZATS. Furthermore, ANZSTS, not ANZATS, provided a national forum for discussion of general religious topics.

Western Australia

There were problems challenging theological education in Western Australia, which became apparent after the consultation. Western Australia had not been represented at the consultation in 1974. Comparative isolation and lack of resources were the most challenging problems. Its regional committee was in existence by March 1974 when the Rev. Dr Noel Vose, Principal of the Baptist Theological College, was elected convener. He noted they were preoccupied with negotiating Tertiary Allowances for theological students. Vose wrote that they had heard nothing about the evaluation questionnaire since the end of 1971.[22] It took some years to get this process under way in all the regions (or Chapters).

In 1975 St Charles' Seminary, Guildford, closed down, and candidates for the priesthood went to South Australia. Wollaston College (Anglican), an ANZATS member, had no students completing its Pastoral Theology course in 1976, and its Director of Studies, the Rev. Richard Appleby, had relinquished his post to become a parish priest. The United Department of Theological Studies (Congregational, Methodist, and Presbyterian) had 17 students and one full-time staff (the Rev. Dr Michael Owen). The college obviously appreciated the statistical information the *Fact Book* supplied and mooted the greater sharing of library facilities.[23]

Victoria

A Melbourne Chapter did not formally exist, but the presence of the Executive of ANZATS in Melbourne and MCD together acted as a Chapter. Like most other cities in Australia, Melbourne had no theological faculty in the universities. There had been no ecumenical collaboration until the

first decade of the twentieth century, when the major Christian denominations established MCD in December 1910. MCD compensated for the omission of Theology from The University of Melbourne curriculum, as it gave government statutory recognition to certain degrees and diplomas. Other states used the MCD curriculum, and their students took the examinations for the recognized awards. But MCD gave no recognition to co-operation in teaching, which seemed to be an obstacle, although in time the MCD curriculum proved to be a benchmark in co-operative ventures.

In the early 1960s the theological halls of Ormond (Presbyterian) and Queen's (Methodist) Colleges combined their teaching of candidates for the ministry. When joined soon after by the Congregationalists and the Anglicans from Trinity College, the ecumenical venture was strengthened by the formation of a Joint Senatus. Later, with the arrival of the Jesuits from Pymble, Sydney, in 1970, the United Faculty of Theology (UFT) was established. Existing friendships between Jesuit teachers and some Ormond and Queen's faculty members facilitated co-operation. Initially the co-operation was limited to Jesuit use of some of Ormond classrooms, but soon the impressive Jesuit library moved to the same premises, and, to the surprise of some, classes in theology, biblical studies, and church history were being shared. Existing MCD degrees provided the common curriculum. The only difficulty in such collaboration might have been who was to determine how the courses offered would bear upon the progress of candidates for ministry. However, it was acknowledged that although UFT would offer appropriate courses and maintain theological standards, it would be the prerogative of the co-operating churches or orders to determine the requirements for ordination. Everyday co-operation was found to work better than an imposed constitution or set of rules, although guidelines might be necessary in the future. The MCD Act of 1910 was amended in 1972 to include representatives of the Roman Catholic Church teaching for a Bachelor of Theology degree by recognized associated teaching institutions. Of the three centres initially recognized, two were specifically Roman Catholic foundations: one being the existing Archdiocesan Seminary (Catholic Theological College) and the other a new consortium of Catholic orders (Yarra Theological Union). The third was the now widely ecumenical UFT. Church authorities raised no major objection to these arrangements. Increasing numbers of lay students did not detract from the study of ordinands; on the contrary, they enriched the education for

ministry. From this summary report it can be seen that Melbourne was in a unique position not so much to seek help from ANZATS as to offer help to ANZATS. MCD and UFT were the two reasons why Melbourne has usually led the way in ecumenical theological education. MCD, while initially providing no overt ecumenical stimulus (Queen's and Ormond Colleges provided the first stimulus), in time provided a vehicle for a government-recognized undergraduate degree and a way for various centres to co-operate in teaching. The MCD also demonstrated that the churches could work together in theological education and may well be the oldest such ecumenical venture in the world.

New South Wales

It was helpful for other states to observe the progress of ecumenical co-operation in Melbourne, but practically it had to be worked out in each region. In Sydney, for example, the United Faculty of Theology promised a beginning, albeit fraught with some difficulty because of the concerns of the Anglicans. Fulfilling a resolution of the 1974 biennial meeting and promising "no hidden agenda", Fullerton called a meeting for April 1975 of two persons from each of the Sydney theological schools (including the Anglicans from Morpeth) at St John's College, the University of Sydney, to consider ways in which ecumenical collaboration in theological education could be extended in New South Wales. The ANZATS Council members would attend.[24] The Melbourne Executive thought that if the President of ANZATS (Anderson) had attended, he might have contributed in a useful way to the discussion on the Melbourne experience of ecumenical collaboration.[25]

In fact the Council members did not attend, presumably because the New South Wales colleges had already had informal advice from the educational authority and had then called a meeting to form a Chapter of ANZATS in New South Wales. All New South Wales colleges were represented except Woolwich College of the Bible (Churches of Christ), although the Principal sent an apology. Fr David Coffey was elected Chairperson and the Rev. Dr Graeme Ferguson of the recently inaugurated UTC was elected Secretary. They all agreed to co-operate in theological education in various fields, particularly in a federal structure for a degree in theology recognized by the Higher Education Board (HEB). Short-term goals, they thought, should relate to long-term possibilities. In establishing policy di-

rectives, they believed they should go for the maximum possible. HEB itself had made it clear on several occasions that theological schools would have a much better chance of having degree courses accredited if they presented a common proposal with a common faculty and interchange of lecturers and students. Reliance on MCD was weakening in favour of a New South Wales academic body. A Sydney College of Divinity (SCD) was on the cards.[26] Later in 1975 state Chapters were invited by the Executive to comment on whether MCD should continue to provide an examination service for theological schools in other states.[27] When Ferguson reported to the ANZATS 1976 general meeting, he said that individual proposals for diplomas were receiving recognition, although three colleges teaching at degree level had applied for degree recognition. A detailed report on library resources in Sydney had also been prepared.[28] Other regional committees or Chapters, slow to get going in the early 1970s, were now taking shape. Fullerton had visited Queensland and Adelaide following the success of the Consultation on Ecumenical Collaboration. Coffey, the recently elected chairperson of the New South Wales Chapter, was invited to accompany the Secretary to Brisbane.

New Zealand

In February 1976 New Zealand decided to form a Chapter on the Sydney pattern. It included the Joint Board of Theological Studies, the Roman Catholic Seminary of Holy Cross, and the New Zealand Baptist Theological College, with the Rev. Dr John Lewis in the chair and the Rev. Watson Rosevear as Secretary.[29] There seemed little chance of establishing an Auckland College of Divinity; but the Otago Faculty, Lewis wrote a month later, showed some interest in asking The University of Otago to extend its Bachelor of Theology facilities to the Auckland area. Otago was already a member of ANZATS.[30] This might also include the Roman Catholic Seminary at Greenmeadows and perhaps the Bible College of New Zealand in Auckland. Bible colleges that did not specifically train people for the ministry at tertiary level presented a problem for Auckland, as indeed for ANZATS generally, although suitably qualified students could share in any New Zealand degree program if it were established. An accredited degree program from Otago would remove the need for the Joint Faculty's reference for standards to MCD and in the case of the Anglicans, the Australian College of Theology.[31]

In the event, The University of Otago approved only a program of extra-mural studies, which did not serve Auckland as anticipated. The Faculty of Theology at The University of Otago had been granted membership of ANZATS early in 1975, so that, regional problems aside, membership of ANZATS meant that there was a wider context in which discussions could take place. The NZ Anglican Church had rejected the Plan for (Church) Union, which would possibly adversely affect other proposed unions, but perhaps increase the role of ANZATS. The possibility of an ANZATS conference in Auckland in 1977 was now under serious consideration.

MATS and SPATS

When the Council met in Sydney in May 1975, Fullerton reported on his visit to the Suva Consultation of SPATS in January of that year. The Council responded by recommending to the next association meeting that a voluntary fund be inaugurated to subsidize a program of postgraduate study for members of staff of theological colleges associated with MATS and SPATS. Student and faculty exchanges were mooted, but a decision about a fund was deferred.[32]

Anglican Participation

The Rev. Dr David Broughton Knox was host when ANZATS met at Moore College, Sydney, on 19 August 1975. The Executive had recommended that when an alteration to the Constitution to fill Council vacancies was resolved, Knox be invited to fill the vacancy.[33] The recommendation was approved, and Knox filled a vacancy; but he resigned from the Council in May 1978. After the New South Wales Chapter successfully pursued plans for the SCD, Knox eventually withdrew Moore College from participation. This withdrawal was a keen disappointment for ecumenical theological educators in Sydney.

Chapters

Steps were taken to facilitate Chapters in New Zealand and Queensland. In Western Australia, the organization that already discussed matters of common interest in theological education was recognized as a Chapter of

ANZATS.[34] It was decided to hold the 1976 consultation in Adelaide if ANZSTS agreed. This decision promised an infusion of enthusiasm in the South Australian theological scene. It was likely ere long that ANZATS would need to give constitutional recognition to the Chapters.

Study Leave

The general meeting in 1975 initiated a process of information-sharing that would benefit theological education in Australia. Vose, from Western Australia, pointed out the value of having some common criteria for sabbatical/study leave. The Western Australian Chapter was asked to discuss the issues raised and report back. Vose already had access to the policy in the Western Australian United Department of Theological Studies, which showed considerable thought and attention to detail. He posted 40 questionnaires and 27 schools responded, of which 13 were Roman Catholic. Of the 27 respondents, 16 schools provided study leave as part of the conditions of employment. But even when study leave was granted, costs, allowances, and employment while on leave had not been adequately considered. Some schools did not have the finances to provide for such leave. It was remarkable that a co-operative group in Western Australia, the most remote state in Australia, where theological teachers were comparatively few, had created such a carefully detailed scheme. Perhaps the isolation dictated the need for busy lecturers to have time to keep abreast of theological developments.

ANZATS had no brief in the matter – other than to advise and inform – and no funds to make study leave possible. Vose recommended that institutions with limited resources clearly acknowledge the need for study leave, make provision for its implementation in their budgets, and initially grant one semester at the end of five years of service. The Western Australian document was available to member schools for information.[35] In Sydney, only after the inauguration of UTC was study leave granted. The Congregationalists, Methodists, and Presbyterians previously had no such regular provision.

Overseas Connections

Three important decisions, perhaps more visionary than realistic, were made at the Sydney meeting. The first concerned a Pacific Study Fund to permit postgraduate study at theological centres in Australia and New Zealand for 12 months for members of staff and their families from both MATS and SPATS. Funds were to be sought mainly from commercial firms associated with the South Pacific. In August, the Secretary reported that, although there was sympathy for the project, no state was prepared to raise the money. Member schools were encouraged instead to offer a free place to Pacific scholars.[36] ANZATS was not flush with funds; when an invitation came from the Christian Conference of Asia (CCA) to attend a conference in Manila on "Jesus Christ in Asian Suffering and Hope", Fullerton had to look for funding if he were to attend.[37]

The second decision, carried unanimously, was that a Third World theologian, perhaps from Latin America, be invited to visit Australia and New Zealand for a term, or at least a sustained period of teaching. Whereas theological schools were initially concerned with their own internal problems, now in the context of ANZATS they saw the value of widening their horizons for themselves and their students. In 1976 Fr. Noel Ryan had corresponded with Fr Catlino Arevalo SJ from Manila and sought guarantees of some financial aid from ANZATS.[38] Although the members saw the risk of appearing paternalistic in the Pacific, they also felt obliged to help their neighbours. The Theological Foundation Fund had suggested in 1974 that a "loose association" between ANZATS, MATS, and SPATS be formed.[39] The third matter under consideration was a national conference of theological students. The Australian Student Christian Movement (ASCM) had held a national conference in the 1950s, although it was limited to those doing university degrees. Further, Fr John Cowburn was asked to make recommendations about the ways in which students could be involved in ANZATS meetings.

The 1976 Adelaide Conference

In May 1976 plans were being made for the ANZATS general meeting to be held at Luther Seminary in Adelaide in August. ANZSTS had co-operated in choosing Adelaide, and this time the Australian Association for the Study of Religions (AASR) was joining in the venture. Judging

on past experience ANZATS would require only five or six hours for its business meeting. As in the past, members would be free to attend a variety of the sessions on the adjoining campuses of the Adelaide College of Advanced Education and The University of Adelaide. A joint panel discussion with AASR was entitled "Teaching Religion in the Australian Context – Refocusing the Issues". This was the first national conference for AASR, which had its beginnings in the previous year in South Australia. The planners aimed high, incorporating the Charles Strong Memorial Lecture to be given by Dr W. E. H. Stanner, Emeritus Professor of Anthropology at the Australian National University, and offering a slate of notable scholars from South Africa, Scotland, and Australia. Professor Manning Clark lectured on "Religion in Early Australian History". The South Australian Premier, Don Dunstan, welcomed the participants. This Adelaide conference, featuring three organizations, was generally agreed by ANZATS to be the best so far. It highlighted in a remarkable way many issues for the consideration in the future and widened the boundaries for the study of religion and theology in Australia.

Theological Libraries

Another matter before the May 1976 Council was that of library classification. The Rev. Dr Keith Bowes had earlier informed the Executive that Union Theological Seminary (New York) was now changing its serial classification system to that used by the Library of Congress, Washington DC. Theological colleges had found the Union system helpful, and there was obvious wisdom in theological schools using a system sympathetic to theological and ministerial education. When Bowes initiated the ANZATS Library Assistance Scheme, there was concern lest libraries be encouraged to use classification systems that had little future.[40] In March 1977 the Scheme offered schools using the Union Theological Seminary System (for a yearly subscription of only $30)[41] a list nine times a year of recently published theological books complete with the classification numbers and details for subject cards. For schools that had used the Dewey system, the same offer was made. For $40 a year, a school could have both lists. At some later date a consultation would be needed.[42] In July 1977 the Executive agreed that library matters should be a major focus at the forthcoming annual general meeting.

The Rev. Dr Robert Withycombe's suggestions that an Australia-wide conference on theological libraries be held late in 1978 and that St Mark's Library, Canberra, undertake the administration of the Library Assistance Scheme initiated by Bowes earlier in the year were not taken up. When theological librarians met in 1979, most did not want the Library Assistance Scheme to continue, although $658 was available in its account.[43]

New Zealand

Two discussions at the Council meeting concerned New Zealand. Lewis reported on preparations for a meeting of ANZATS in Auckland in 1977, including the annual colloquium usually held in The University of Auckland. He also reported on steps taken to form a Chapter of ANZATS, and that representatives of six denominations (including the Roman Catholic and Baptist) and eight theological colleges had unanimously agreed on this. The Chapter would provide a wider forum than the Joint Board of Theological Studies. Not the least point of mutual interest related to ministerial training in a multi-racial society. There were difficulties, he said, regarding the proposed setting up of a branch of the Otago Faculty of Theology in Auckland, in which ANZATS could be involved.[44]

Although the annual general meeting of 1976 had warmly agreed to accept New Zealand's offer to hold the next conference in Auckland, an unfortunate administrative oversight meant the invitation was not taken up. The 1976 annual general meeting had thought in view of ANZATS associate membership of the Australian Council of Churches and the hoped-for association with the New Zealand Council of Churches (represented by someone chosen by the New Zealand Chapter), both Chapters including Roman Catholics, that a similar relationship between ANZATS and Roman Catholic Episcopal Conferences in Australia and New Zealand would be helpful.[45] A letter suggesting this was to be written to the Episcopal Conference. The Secretary of National Council of Churches in New Zealand replied that although there was no formal category for associate members it would be happy to be in contact with and work with ANZATS. The Roman Catholic Episcopal Conferences in Australia and New Zealand likewise replied there were no formal channels available for liaison. Yet in New Zealand the approach was appreciated and copies of the *Fact Book*,

newsletters, and minutes were placed on mailing lists for these bodies and for the Apostolic Nuncios in the two countries.[46]

Collaborations

The participation of Roman Catholic schools was a true expression of ecumenism in theological education and a feature of the work of ANZATS. Ryan did extensive work on the *Fact Book* and a *Who's Who in Theological Education*. Fr Gerard Diamond took Ryan's place when in 1980 he resigned to go on study leave. Diamond resigned in 1983 to go to Rome for further study. Fr John Cowburn was much involved in constitutional matters, but he was transferred to New Zealand in 1976. Green became the first Roman Catholic President of ANZATS (1978-80) after being Treasurer since 1971. On the expiry of his term as President, he resumed the office of Treasurer. A member of the Franciscan order, he had been Professor of Philosophy at Yarra Theological Union since its inauguration in 1971. He resigned in 1981 upon his appointment as Assistant Professor of Philosophy in the Franciscan Institute at Bonaventura University in New York State.[47] Fr Laurie Finnegan then assumed the Treasurer's role. Ecumenical relations were enhanced when ANZATS was invited to send official representatives to the Catholic Seminary Staff Conference at Clayton, Victoria, at Easter 1977.

Meetings of ANZATS were often shared with ANZSTS. The success of the Adelaide conference in 1976, in which ANZATS, ANZSTS, and AASR had participated was so successful that a repeat program was eagerly anticipated. Funds for overseas speakers were sought from the Program for Theological Education, established 1977, but with a wider mandate than its predecessor, the Theological Education Fund of the World Council of Churches. Auckland had been the chosen venue for the 1977 meetings, but funds for Australia were not forthcoming. Koyama and the Rev. Dr Colin Williams, an Australian then teaching at Yale Divinity School, were unable to attend. The three sister organizations agreed that in 1978 they would hold a conference together in Melbourne, and they planned accordingly, allowing time for short papers by individual members as well as major lectures by notable scholars. Fullerton was on study leave from May 1977 until February 1978, so Fr Humphrey O'Leary agreed to be Acting Secretary. He had previously acted for Treasurer Green, so O'Leary was very much up to date with ANZATS affairs. ♣

Combines

When the general meeting convened in New Zealand in 1977, members recalled that the most notable development in recent years was that the majority of colleges were no longer independent but were involved in "combines". That pointed to significant changes in theological education. From the point of view of ANZATS, the payment of fees by combines instead of colleges meant a serious reduction in revenue. The Executive was asked to take account of the varied structure of various consortia. Although not present, Fullerton made a report about students and faculty in South East Asia that led to a resolution "that the Executive should energetically promote both student exchange and a visiting scholars programme".[48] The Library Assistance Scheme figured in the discussions and confirmed the association's support for a conference in association with the Australian Library and Information Association (ALIA) at the end of 1978 in Canberra. Fr O'Rourke had compiled a list of holdings of theological periodicals. The Rev. Professor Ian Breward had earlier compiled a similar list for New Zealand. Thus an idea that had occurred to theological educators in the AATT back in 1963 was coming to fruition. There was not time, the minutes stated, for a discussion of new issues facing theological educators. These included the education and spiritual needs of women and of the wives of students.[49]

New Issues

This is not to say that individual colleges were not aware of some of these new issues; it was hard for an Australasian association to keep abreast of all that an enlightened agenda might promise. Even so the Asian Church Women's Conference had alerted women in Australia, and in April 1978 a consultation was called in Adelaide at Parkin–Wesley Theological College to explore the place and extent of the participation of theologically trained women (ordained and unordained) in the total life and mission of the Church. Mrs Frances Bailey from Australian Church Women (ACW), the Rev. Dorothy Wacker (UCA), Ms Janet Wood (UCA), and Ms Barbara Grealy (Roman Catholic) formed the organizing committee. Both lay and ordained women, their report declared, believed that theology should be reappraised in the light of a feminine perspective. Female clergy should

be enabled to modify the role of the clergy generally, so that it was *not* defined in purely male terms.[50] Records revealed that ANZATS was now well appraised of a very significant new issue facing theological educators. The report of the Consultation of Theologically Trained Women was to be distributed for consideration at the next annual meeting of ANZATS.[51]

Pacific Basin Theological Network

An air strike prevented Fullerton from attending a consultation in California in May 1977, but the Secretary of ATESEA, Dr Emerito Nacpil,[52] informed the members of the proposal initiated in 1976 by Dr Arnold Come of San Francisco Theological Seminary to encourage closer relationships between theological schools on the West coast of USA and Asia and including Australia and New Zealand by forming the Pacific Basin Theological Network (PBTN). Nacpil emphasized that all relationships must be allowed to develop naturally, with mutual consent and in accordance with the Critical Asian Principle. Dr Shoki Coe, Director of Program of Theological Education (PTE), said he hoped the proposed network was not simply a slogan or fad, but referred to the historical Asian realities within which Asians must do mission, ministry, and theology. Come asked whether there was a Critical American Principle, although he was not sure of the answer.[53] Nacpil thought that Come realized that North American seminaries were in need of their own indigenization. The Asians for their part wanted to set the agenda, rather than simply react to an agenda set by Westerners.

Funding for the PBTN initiative had come from the Lilly Endowment Inc. in the USA, with support also from San Francisco Theological Seminary and the United Presbyterian Church. The response from ANZATS was affirmative, asking that MATS and SPATS also be invited to join the network. They thus indicated that Australia's and New Zealand's relationships with Asia and the South Pacific might bulk larger in their considerations, but contacts with American scholars oriented towards the Pacific region could profitably be encouraged. Californian scholars, for their part, although they were part of the American Association of Theological Schools felt the need for wider relationships with scholars in other lands that border the Pacific. The general meeting also asked the Acting Secre-

tary of ANZATS to inquire whether South America should be involved in PBTN.[54] This appears not to have been taken up. When the PBTN Steering Committee met in February 1978 in Taiwan, Fullerton was present and its recommendation to participating associations was that the PBTN be constituted. It included ATESEA, ANZATS, SPATS, MATS, and the North East Asia Association of Theological Schools (NEAATS). The basic purpose of the network was to be "informational, exchange and liaison and that the Network be established for dialogue and mutual concerns".[55] The Steering Committee met again in 1980 in Pattaya, Thailand, and listed 14 resolutions concerned with information-sharing: for example, the setting up of theological resource centres, one in Asia, one in San Francisco, consisting of contemporary theological books published in Asia and dissertations from the South East Asia School of Graduate Theology. North American seminaries of the network were requested to provide for the services of a Secretary. ANZATS listed all 14 recommendations in their Executive minutes for the information of member schools.[56] Relationships in the Pacific and Asia were now developing well. Financial resources were still limited. Visits from overseas lecturers were to be encouraged by individual schools taking the initiative and then alerting ANZATS, which disseminated the information, often in its newsletter. Requests by other schools for visits from scholars were to be directed to the school originating the invitation rather than the scholar herself/himself. When other schools and conferences used the scholar's services, it was expected that they would contribute to the travel costs.[57] Financial costs were involved when other institutions sought the presence and advice of ANZATS. For example, a Consultation on Theological Education in the South Pacific was planned for January 1978, and ANZATS believed it should be represented by someone from the UCA, seeing their antecedent churches had such a major role in missions in many areas of the South West Pacific. The cost was expected to be about $450.[58] Money was also needed for the Secretary's travel within Australia and New Zealand as well as overseas. A "window of opportunity" had indeed opened for ANZATS; yet there was a cost in time and money in overseas relationships, albeit remarkably managed by the office-bearers. Umbrella organizations in the capital cities were bringing theological colleges closer together, if not always directly to be attributed to the Consultation on Ecumenical Collaboration, yet very closely allied to the ecumenical imperatives to which ANZATS owed allegiance and sought

to propagate. By the same token, regional umbrella organizations could be seen to threaten ANZATS's financial base.

The Council Meeting of 1978

In May 1978 the Council met in Queen's College, Melbourne. ANZATS had determined that it should pay its own way and drew up its budget accordingly. It was a full agenda with reports from the Chapters. Vose informed the meeting that Western Australia now had two formal theological colleges: the United Theological Faculty to which the Rev. Dr William Loader had just been appointed; and the Baptist College, in which Vose had been the only full-time theological teacher for the last 15 years, had recently appointed two new staff members. Moves to set up a Faculty of Divinity in The University of Western Australia were dependent on the churches finding $600,000. The chances of finding such a sum were remote. Relationships between the Baptist College and the Western Australia Institute of Technology (WAIT) were more promising. Western Australia again encouraged the Council to make it possible for overseas scholars to put Perth on their Australian itinerary and have office-bearers of ANZATS visit in order to reduce their sense of isolation.

The Rev. Dr Erich Renner reported that the Adelaide Theological Circle fulfilled the role of a Chapter. Progress towards an ACD was attractive to Flinders University, although no legal date had as yet been set for its establishment. Like Western Australia, South Australia emphasized both the value of scholars' visits from overseas and regular visits from office-bearers of ANZATS. Melbourne, ever conscious of playing a leading role in matters theological, averred that MCD, with its associated teaching institutions, kept teaching staff in constant consultation with each other. The Baptists and Churches of Christ had united in 1975 to form the Evangelical Theological Association (ETA) as an accredited teaching institution of MCD. The Bachelor of Theology degree was flourishing, and the graduate program was expanding with an adequate number of teachers and a healthy development in libraries. Like other institutions, MCD was continuing discussion at state level about theological students qualifying for the Commonwealth Tertiary Students Allowance scheme. There was a real sense in which Melbourne exemplified much that ANZATS had in

mind, not that the report said so; that would have been to gild the lily too boldly. HEB in New South Wales had approved in principle the setting up of SCD to include seven colleges representing five denominations and enrolling 500 students. The Sydney University Bachelor of Divinity now included religious studies in the program, with an enrolment of 35 students, whereas over the previous 25 years there had been a *total* of 35 students. Theological colleges recognized that The University of Sydney's Bachelor of Divinity in itself did not offer the theological discipline and teaching of pastoral care that are necessary for ordination training. The reporters for New South Wales noted too that UTC at Enfield had been granted recognition for a Diploma in Theology by HEB (actually a Diploma in Arts in Theology). When SCD was established in 1983 this diploma formed the basis for a bachelor's degree conferred by SCD. Queensland was not represented at the Council, but Fr. John Lewis was present from New Zealand and prompted long discussion. It was fascinating how similar aims were expressed by very different kinds of institutions. The Joint Board of Theological Studies (related to the Joint Commission on Church Union) provided a very valuable forum, but unfortunately the Roman Catholic and Baptist institutions were not formally connected to the Board. Bible colleges had made arrangements with the Australian College of Theology. The Australian College of Theology had been established in 1891 by the General Synod of the Dioceses of the Church of England in Australia and Tasmania (now the General Synod of the Anglican Church in Australia) to provide awards for which candidates could prepare either by independent study or by attendance at a theological college. That is, attendance at a college was not required. In 1973 this was amended to make its certificates accessible to non-Anglicans, whether ordinands or not. This was followed in 1975 by instituting courses that required attendance at a college accredited for presenting candidates.[59]

What provoked most debate was the proposal that New Zealand form its own association while maintaining the link with ANZATS. The New Zealand Chapter had been formed in 1976. Fullerton, *au fait* with the wider Asian context, explained that membership of associations need not preclude related national associations who watched the interests of theological schools in a particular country. Examples in Indonesia, Korea, and Japan were readily to hand in the four major areas recognized by the CCA and the World Council of Churches: South East Asia, North East

India, India, and Australia/New Zealand.[60] Later in 1980 New Zealand did form its own association under the name of the New Zealand Association of Theological Colleges (NZATC) with the Rev. Dr K. N. Booth in the chair, the Rev. Harold Pidwell as Secretary, and the Rev. Keith Rowe as Treasurer.[61] There was no intention of severing ties with Australia, so New Zealand remained in the title of ANZATS, NZATC acting as a Chapter of ANZATS.

Using the May vacation for the annual meeting of the Council left the association free to concentrate on a topic of major interest in August. A local committee organized the 1978 conference and made the arrangements in consultation with ANZATS, ANZSTS, and AASR. It promised to be of enduring interest in the years to come.

Endnotes

1. ANZATS Council, 18 May 1977.
2. ANZATS *Bulletin* 18, March 1973.
3. Memo to ANZATS Council, 8 August 1973.
4. Memo to ANZATS Executive, 27 March 1974.
5. ANZATS Executive, 24 April 1974.
6. Memo to ANZATS Executive, 28 February 1974.
7. ANZATS Executive, 24 April 1974.
8. ANZATS Council, 19 May 1975.
9. See chapter 1.
10. "The Future Shape of Theological Training", *Methodist*, 13 November 1965.
11. A. W. Loy, unpublished paper, "The Theological Task", 1974.
12. Ibid.
13. Queensland Report to ANZATS Consultation, August 1974.
14. Ibid.

15. It was situated first at Leigh College and from 1987 at North Parramatta.
16. The continuing Presbyterian Church, briefly a participant, did not become part of the UTC (Sydney).
17. NSW Report to ANZATS Consultation, August 1974.
18. For the United Church in North Australia, see W. Emilsen, "The United Church in North Australia: Australia's Other Experiment in Ecumenism", *Uniting Church Studies*, 8:2 (2002) 1-22.
19. NT Report to ANZATS Consultation, August 1974.
20. SA Report to ANZATS Consultation, August 1974.
21. ANZATS Minutes, 19 August 1975.
22. Letter to Fullerton, 21 March 1974.
23. Reports of ANZATS, WA Regional Meetings, 15 April 1975 and 23 March 1976.
24. Letter, 17 April 1975.
25. ANZATS Executive, 1 May 1975.
26. Minutes of a consultation that led to the formation of the NSW Chapter, 20 May 1975. The minutes refer to AEB, which may be a typographical error for HEB.
27. ANZATS Executive, 11 December 1975.
28. Report approved by ANZATS NSW Chapter on 9 July 1976.
29. Minutes of a meeting to consider the establishment in New Zealand of a Chapter of ANZATS, 4 February 1976.
30. ANZATS Council, 19 May 1975.
31. Letter from Lewis to Fullerton, 22 March 1976.
32. ANZATS Council, 19 May 1975
33. ANZATS general meeting, 19 August 1975.
34. Ibid.
35. AGM, 18-19 August 1976.
36. ANZATS general meeting, 18-19 August 1976.
37. ANZATS Council, 11 May 1976.
38. ANZATS Executive, 5 March 1976.
39. ANZATS Executive 17 August 1974.
40. ANZATS Council, 18 May 1977.
41. A duplicated journal, Pettee Matters, contains some discussion of the system.
42. See ANZATS general meeting, 18-19 August 1976.

43. Letter from Withycombe to Fullerton, 19 June 1980.
44. ANZATS Council, 11 May 1976.
45. See Secretary's Report to AGM, 23 August 1977.
46. ANZATS Executive, 3 November 1977.
47. AGM, August 11-12 1981.
48. ANZATS general meeting Minutes, 23 August 1977. In 1983 no less than nine notable scholars were due in Australia.
49. Ibid.
50. Report of a Consultation of Theologically Trained Women, Adelaide, April 1978.
51. ANZATS Executive Minutes, 12 July 1978.
52. Nacpil later became a bishop in the Philippines, ANZATS Executive Minutes, 11 March 1981.
53. Report of the Consultation of Pacific Coast Seminaries on the PBTN, 12 May 1977.
54. ANZATS general meeting Minutes, 23 August 1977.
55. PBTN Report of the Steering Committee, 19-21 February 1978.
56. 23 April 1980.
57. ANZATS Council Minutes, 11 May 1976.
58. ANZATS Executive Minutes, 3 November 1977.
59. See R. W. Hartley, "Recent Ecumenical Developments in Theological Education", *Colloquium* 20:2 (1988) 24-8.
60. ANZATS Council Minutes, 15-16 May 1978.
61. ANZATS Executive Minutes, 26 March 1980.

Chapter 3

An Australian Theology

Doing theology here (i.e. in Australia) was the theme that caught the imagination of a major conference in 1978. The Theological Studies Association had enthusiastically supported the idea of discussing an Australian or indigenous theology with ANZATS, not just in adjacent conferences, but in a joint program. AASR was happy to be included, but would have a couple of days for themselves, as would ANZATS for its general meeting. The dates and venue would make it possible for those who wished to do so to attend the annual gatherings of all three organizations. La Trobe University, Melbourne, was the chosen venue.

Contextualization

Contextualization was a current issue for theologians across the world. The attempts by Australian theologians to re-think the Christian message in the Australia of the late 1970s obviously had implications for theological education. At least one keynote speaker from overseas was required, it was thought, to be a catalyst for local thinking. New Zealand members were planning a conference in Auckland on "Doing Theology in New Zealand". In fact it was not possible to repeat the program in New Zealand, as the black theologian Professor James Cone could not visit New Zealand or meet with the Maori community.

Dr Norman Habel of AASR arranged a visit to Alice Springs, enabling Cone to meet the Aboriginal community there. Dr Arnold Sapsezian had agreed to pay the travel expenses of either Professor Gustavo Gutierrez or Cone on behalf of the PTE of the World Council of Churches. ANZATS also invited Dr John Mbiti and Dr Preman Niles as well as representatives from MATS and SPATS. The combination of three vigorous

Australian associations concerned, each in its distinctive way, with the study of religion, obviously emboldened them to offer these invitations to world figures. Sapsezian (PTE) and Dr Benjamin Reist from the USA, who were lecturing at UTC in Sydney, were also invited to the Melbourne conference. Although Cone was the keynote speaker, others were equally able to stimulate the thinking about the contextualization of theology from their own perspectives: Mbiti from Africa, Cone from the black community in the USA, and Reist from the of the American-Indian community. Cassettes of the four keynote addresses of the conference were recorded and made available for sale.

Fortunately, the content of the conference at Melbourne's La Trobe University was preserved for us in a book edited by Dr Victor Hayes, *Toward Theology in an Australian Context* (Bedford Park, SA. 1979). The three presidents of the associations signed the brief preface: Fr Romuald Green (ANZATS), Dr Eric Pyle (AASR) and the Rev. Dr D'Arcy Wood (ANZSTS). In the introduction to the book, Hayes notes that the book has gaps and silences. No voice is heard from the Orthodox churches or from feminist theologians or from religions other than Christianity.

Cone set the scene with his passionate exposition of black "liberation theology". While affirming that the Christian message must relate to every situation, Cone contends that biblical theology is about God's liberating activity for the oppressed, thereby affirming that contextualization of the Gospel and liberation from oppression go hand in hand. Theological teachers should therefore focus on two things: context and liberation. Mbiti's theological reflection out of Africa argues that while a particular culture makes us what we are, when we become a new creation in Christ our identity with Christ becomes more central – "the Christian is a cultural pilgrim and not a permanent settler".[1]

The second part of the book is wholly concerned with the Australian context for theology and includes analyses and papers related to conference workshops. Fr Anthony Kelly deals with "Theology in the Australian Context" and pleads for a collaborative framework of creativity, so that the Australian context of theology can be refined. Fr Tom Daly asks whether a religious message can pass from one context to another? Of course it can, but new contexts and different persons may deepen its interpretation. The Rev. Dr Gordon Dicker discusses the case of the "Aussie Battler" and con-

cludes that cultural considerations though complex are relevant to evangelism in the Australian context. Context must necessarily involve historical studies, the Rev Dr John Eddy SJ asserts, and he quotes with approval John Barrett, who wrote: "he who would rightly interpret Australian history must remember the religious aspect".[2]

If history must figure in any understanding of context so should literature; so Associate Professor James Tulip discusses "Religious Models in Modern Australian Poetry". The poems he chooses are among several that were read and analysed in two workshops at the conference. The Rev. Dr John Henley offers a report on a workshop on the visual arts, which was run by Professor A. Patrick McCaughey of Monash University. It traces the way in which Australian artists have sought to convey "the land's meaning".[3] "Sociological Perspectives for Australian Theologians" is the theme of Fr Noel Ryan's contribution. Despite his opinion that sociology is a discipline in continual need of definition, in a wide-ranging paper Ryan shows how in the workshop three models were analysed: Australia's place in the world, the inner processes of Australian society, and the status and roles of individual members in the Australian scene.

The concluding part of the book contains reflections by Dr Henk van der Laan, Dr Thomas Luckmann, and Dr Benjamin Reist. Van der Laan discusses the contextualization of theology in a historical perspective, concluding that the context of theology in our age must take account of society both in its Christian and non-Christian aspects, as derived from its Anglo-Saxon heritage, albeit now blended with those of people beyond that heritage. Finally, van der Laan sketches the contextual task of theologians in the twentieth century. Luckmann, lamenting the absence of a satisfactory body of theory on the relation of religion to social change, opines that by the nineteenth century the traditional sacred cosmos ceased to infuse with significance wide areas of everyday life. The social structure developed secular institutions that were liberated from the sacred, the link between the sacred universe and everyday life was broken and now there is now no one official model of the sacred universe. In so far as religion might be of ultimate concern it is to the private individual only.

Reist's 1975 book *Theology in Red, White and Black* was immediately germane to the conference theme. In this contribution, "The God of the Contexts", he makes it clear that "theological reflection is forced be-

yond the boundaries of its present clarities by involvement in the problematic of a given time and place".[4] He explains the theologies of liberation are the prime exemplification of theology in context. He made use of several of the works of Polanyi, especially *The Tacit Dimension.*[5]

When the Executive of ANZATS met in September 1978, it noted that the delegates agreed that the recent conference was "probably the best we've ever had".[6] Subsequently the need was seen for a book on Australian church history as a tool for the discussion of an Australian theology. The Rev. Professor Ian Breward agreed to take an initiative in this and later published *Australia: "The Most Godless Place Under Heaven"?*[7] and *A History of the Churches in Australasia.*[8] The Anglicans commissioned Dr Ken Cable, Dr David Hilliard, and the Rev. A. de Q. Robin to do a bicentenary volume of the history of the Anglican Church in Australia; Professor Patrick O'Farrell wrote a history of the Roman Catholic Church; and Fr Austin Cooper produced a resource book in the area of Australian church history.

Aboriginal Rights

The impact of the conference did not remain purely academic. Resolutions arising out of the theme of an indigenous theology were sent to the Prime Minister concerning Aboriginal rights at Aurukun and Mornington Island. In April 1978 the Prime Minister and the Premier of Queensland agreed on self-management of Aboriginal communities. On 10 October 1978 Prime Minister Malcolm Fraser replied, saying: "the Commonwealth's view that its longer term targets will have a better chance of being achieved through co-operation and consultation between the communities, the Uniting Church and the two governments, than through confrontation".[9]

Council meetings in May (usually held in Melbourne) and annual conferences arranged by a regional Chapter were now parts of a well-established pattern. The Council meetings were occasions for adventurous discussions in theological education and co-operative planning of conferences with ANZSTS, and often with AASR, which provided the opportunity for varied papers on religious topics from members and enthusiastic audiences for visiting lecturers.

Sydney Conference 1979

The Sydney Chapter was asked to plan the August 1979 conference, which would be held at Wesley College within The University of Sydney. This proved to be an excellent venue. Much the same co-operation as previously was set in place. ANZATS and ANZSTS occupied the first half and AASR the second half; but there was provision for joint sessions and overlap.[10] With a continued sense of confidence in Australia's ability to grapple with radical theologies, the annual general meeting had proposed that Bishop John (J. A. T.) Robinson be a major speaker, with the conference theme being "Contemporary Theological Expression". Robinson proposed speaking on "The Roots of a Radical" and "The Gospel of John – Where, When, Who".[11] A morning was to be given over to a discussion of Field Education with the Rev. Dr Bill Ives from New South Wales and the Rev. Dr Doug Fullerton of Melbourne as major contributors.

Plans were afoot to bring Dr George Hunter of the Episcopal Divinity School in Cambridge, Massachusetts, to Australia in 1980, when the conference would be in Adelaide. It was suggested Hunter should focus on "Practical Issues and Possibilities in Field Education". There was no time for a library consultation.

Identity and Membership

The Executive of ANZATS resolved to initiate discussions with ANZSTS in order to define the relationship between the two bodies.

Further, there was the question of whether ANZATS should consider associate membership for Bible institutes or colleges. The Council heard in May 1981 that the Bible College of South Australia had been received as a member of the new Adelaide College of Divinity (ACD) and that the Croydon Bible College was exploring membership in the Sydney College of Divinity (SCD). The Association of Australian Bible Colleges was invited to raise with the ANZATS Executive any issues they would care to discuss.[12] The Executive meeting of 23 September 1981 was not held, and there is no record of such discussions at the October Executive meeting.

Issues of Moment

It was proposed that there should be a totally integrated conference, including relevant Catholic societies, every five years. What would be known as a five-year plan led to a listing of issues of current moment such as Field Education, Continuing Education, Theological Education by Extension (TEE), Masters degrees based on post-ordination study programs, and the needs of special-category students; for example, Catholic teachers and married women.[13] There was also the suggestion that if the work of ANZATS expanded, a part-time (instead of an honorary) Secretary might be appointed. Regional Chapters and the Melbourne colleges were invited each to comment on one or two of the topics. In the previous decade in various regional centres, umbrella associations or consortia had come into existence, often built on ANZATS chapters, so they were able to advise on the directions for ANZATS in the next five years. The 1979 annual general meeting had nominated Chapters to consider the particular issues. This list indicates the range of concerns exercising the minds of theological teachers at the time:

- non-residential theological education and TEE: Qld, SA, NT.
- case-teaching methodologies: NSW.
- relations with Orthodox churches: NSW.
- courses in preaching: SA.
- preparation for rural ministry: Vic.
- Field Education: Vic., SA, and NZ.
- women in ministry: Qld.
- parish-based courses: WA.
- urban and rural theology units: Qld.
- administration of theological education in the 1980s: Vic., NZ.

In 1980 the Council endorsed the idea that Chapters conduct some serious inquiries into these issues and feature one or more of these each year on the agendas of the Council and annual general meeting. As already stated, the general meeting was originally held biennially, but as the Council met annually it made sense for both to meet each year at the time of the conference, when many members were in one place.

The Adelaide conference of 1980, for example, scheduled seminars on Field Education led by Dr George Hunter. The South Australia Chapter, although pre-occupied with the establishment of the ACD, showed considerable interest in a proposed Field Education bulletin. It was then agreed to hold a consultation of Directors of Field Education and on post-ordination training if there was sufficient interest, and that chapters explore the idea of offering regular training programs to supervisors in Field Education and that an occasional newsletter on Field Education be published.

World Mission and Evangelism

The year 1980 promised to be exciting. Not only was the ANZATS conference scheduled for Adelaide, but also the Commission of World Mission and Evangelism (CWME) of the World Council of Churches would meet in Melbourne. Sapsezian of the PTE planned to visit Melbourne. Various Catholic organizations meeting at Clayton, Victoria, intended to take advantage of his presence, and ANZATS members were to be part of a symposium when Sapsezian would speak on "Theological Education Today". He was also invited to the ANZATS Council meeting in May and to visit Sydney.[14] In the event, Sapsezian was unable to come to Australia, but Dr F. Ross Kinsler of the PTE and the Rev. Dr David Bosch from the Faculty of Theology in the University of South Africa did attend. This faculty was reputed to have "one of the most extraordinary education systems in the world",[15] pioneering new forms of alternative theological education.

With the CWME conference just concluded, as well as the ATESEA conference in March in Bangkok, which had asked that theological schools to review the opportunities offered to women students, the 1980 ANZATS Council resolved: "That the World Council of Churches, its Member Churches and responsible mission agencies make the theological education and leadership training of women a first priority, beginning now and for the next decade."[16]

Overseas Students

For some years ANZATS had encouraged overseas graduate students to seek scholarship aid for study in Australian colleges. Writing fellowships for Third World scholars were also envisaged, for which the PTE might give sympathetic consideration or financial aid if a scholar would, in fact, contribute to the development of Australian theological thinking. The immigration requirements of the Australian government were, however, a significant problem. It was recognized that the Immigration Department was faced with quite a problem in maintaining a consistent policy because of the complication of institutions such as small bible schools with varying educational standards.

A Filipino student, Rock Castello, wanted to come to Queen's College, Melbourne, in 1980 as a postgraduate CCA scholarship student but the Australian Immigration Department was confused because he was a postgraduate student, not clergy seeking employment in a parish. At that time it was an unusual occurrence.

The Rev. Tosh Arai, Education Secretary of the CCA, suggested that Singapore, the Philippines, Hong Kong, India, and Korea would welcome some scholarship students from Australia. A two-way program was to be encouraged. A period of six months would enable an Australian student to gain some understanding of the Church in Asia in academic and Field Education programs. The CCA would consider making scholarships available for two students a year. Although there were still some language and financial problems, especially for spouses who were not covered by the scholarship, Fullerton willingly agreed to process applications. The Rev. Tom Therik, a theological teacher of Kupang, Timor, wished to commence a Master of Arts at the University of Sydney. Therik had difficulty with the English test conducted by the Australian Embassy in Jakarta. The Rev. Dr John Brown of Sydney sorted out the problem and Therik came to Australia in the early 1980s.

Later, in 1983, the annual general meeting of ANZATS resolved to seek an interview with the appropriate minister in the federal government to discuss a "viciously discriminatory" visa tax against Third World students who wished to study in Australia. The taxes ranged between $1800 and $2200. The meeting was anxious to avoid special pleading for

theological scholars, and so it was at pains to include everyone wanting to come to Australian universities.[17]

Non-Residential Theological Education

On the Tuesday of the May 1980 Council meeting, seminars were held on non-residential theological education. Patricia Harrison of the University of New England, Armidale, NSW, planned these seminars in conjunction with F. Ross Kinsler, author of *The Extension Movement in Theological Education*[18] and *Ministry by the People: Theological Education by Extension,*[19] and Archdeacon Ray Smith, Director for the Anglican Church's program for TEE. Harrison had conducted scores of seminars on TEE on all six continents. The seminars ended with a session in which the Council attempted to relate the discussions to theological education in Australia and developments in the future. Kinsler later reported that there were four areas offering opportunities for TEE in Australia: theological education of lay people; continuing education of clergy; ministerial training among minorities; and theological extension programs as part of the programs of existing theological schools. Kinsler thought Melbourne might like to explore an ecumenical pilot project to test the interest in TEE on the part of churches and theological staff.

The interest in Field Education was sustained at the 1980 conference, when George Hunter was one of the international guests and another major speaker was Professor Ninian Smart. Smart's lecture was titled "Christianity, Buddhism and an Emerging World Civilization". Members' papers covered a variety of topics from "The Role of Elihu" to "The New Piety" by Dr Norman Habel and the Rev. Dr John Bodycomb respectively.[20] Subsequently it was decided that there should be two kinds of members' papers at a conference: either a forty-minute paper followed by forty minutes of discussion or a paper of twenty minutes followed by twenty minutes of discussion. Members could nominate their preference.

The 1980 general meeting in Adelaide had before it two resignations: The Rev. Principal Robert Anderson of the UCA Theological Hall, Melbourne, and Principal Keith Bowes of the College of the Bible, Melbourne. Both had a vision of the expanding role of ANZATS and had brought sound practical wisdom to the administration of the association.

Anderson's connection went back to the days of the AATT; he had been Treasurer and an Executive member for eight years and President 1974-78. Bowes had been an office-bearer and a member of the Executive for six years and President 1978-80.

The Rev. Dr John Gaden, Anglican, was elected President for the period 1980-82, and the Rev. Harold Pidwell, Baptist, New Zealand, and Fr Douglas Brown, Anglican, South Australia, were elected Vice-Presidents. Fullerton continued as Secretary, Green as Treasurer. The Council consisted of the Rev. Dr Graeme Ferguson, Uniting Church, New South Wales; Fr Gerard Diamond, Roman Catholic, Victoria; the Rev. Dr Noel Vose, Baptist, Western Australia; and the Rev. Professor Norman Young, Uniting Church, Victoria. Co-opted members were Ms Dianne Feeney, Churches of Christ, New South Wales; the Rev. Henry Hamman, Lutheran, South Australia; and Fr Wrex Woolnough, Roman Catholic, Queensland.[21] It is obvious the association endeavoured to keep a denominational balance. The Secretary's position at Queen's College, Melbourne, made it convenient for the Executive to meet in that city.

Brisbane College of Theology

Queensland told the Adelaide meeting that the Brisbane College of Divinity (BCT) had been formed. Courses had yet to be structured and degree requirements defined, all of which would take three to four years, the Rev. Dr Hendrik Spykerboer said. BCT would be inaugurated in 1983. The Chapter under the Rev. Dr E. G. Gibson as President and Fr Woolnough as Secretary was increasingly taking action on behalf of the participating schools. New South Wales had no report. Melbourne had no Chapter because the ANZATS Executive acted in that role. The South Australian Committee of Theological Colleges would soon become a Chapter. Western Australia would convert its *ad hoc* activities into a properly constituted Chapter and had been recently expanded by the inclusion of St Giles' College, New Norcia. Amendments to the Constitution of ANZATS were approved at the 1981 general meeting giving the regional Chapters six places on the Council (one each).

Melbourne was the venue for the 1981 ANZATS/ANZSTS conference, which combined with the Victorian Annual School of Theology.

This proved so successful that when other Chapters planned the ANZATS annual conference they were encouraged to incorporate their local schools of theology into the program. The University of Melbourne was asked to make available a suitable lecture theatre so that Dr Harvey Cox's lectures on "Liberation and Dialogue" might be available to a wider public. Dr Robert and Mrs Alice Evans from Hartford Seminary, USA, would provide sessions on case theology and the Rev. Professor Harry Wardlaw of Melbourne would arrange workshops on "The Use and Misuse of the Bible in Theology and Ethics". The Rev. Dr Davis McCaughey agreed to do four morning lectures related to Cox's theme "Liberation and Dialogue". There was a good mix of overseas celebrities and local talent to enliven the conference. The Rev. Dr Barbara Brown Zikmund, Dean of the Pacific School of Religion, made a valuable contribution as did the Rev. Dr Richard Shaull from the USA, and both were the subjects of a resolution of appreciation.[22] Shaull, who came under the auspices of ANZSTS, had been Professor of Ecumenics at Princeton Theological Seminary. His interest lay in Church and Society studies in Latin America and his lectures at the conference were memorable.[23]

Pastoral Care of Students and Families

In what was judged to be a very stimulating meeting of the Council in May 1981 several matters engaged the members' attention. One was a consultation, introduced by the Rev. Dr Paul Moore, on "The Pastoral Care of Students and Students' Spouses". Moore also prepared a paper that year on "The Health and Survival of the Professional Church Worker". Literature on these topics appeared to be limited. It was seen that more was required than counselling and crisis intervention as ways of pastoral care, as they affected students' growth and development and also their spiritual formation. The American Association of Theological Schools had appointed a task force to examine questions of spiritual development in 1972. In 1980 Vose had produced a paper on the subject for the Baptists, which in many respects was relevant to ANZATS. So the issue was raised with chapters. An attempt was made to compile a relevant bibliography. PTE produced a substantial quarterly newsletter on the subject, including a reflective article by Dianne Feeney. Brother Eugene Dwyer was asked to write a circulatory position paper on the subject.[24]

A related but distinct issue was "Readiness for Ministry", and the various materials used for measurement (written matter, interview, and field observation) were seen not as judgement of a person's success in ministry, but as whether that person was ready to begin a ministry.[25] Student affairs had been in the mind of the Council in 1979, not particularly as to their pastoral care, but how they might contribute to the thinking about the future of theological education. Chapters were encouraged to explore ways in which students might be informed of the work of ANZATS and how they might be involved.

Secretary Fullerton reported on six developments in theological education from the American Association of Theological Schools that he felt were relevant to Australia. Firstly, that ANZATS was a "symbolic centre" for theological education, proving to be a valuable medium of communication, especially for the smaller and more isolated schools. Wide-ranging discussion followed. Secondly, ANZATS was contributing to raising standards in theological education. Chapters, for example, had become associated with more effective forms of co-operation, of which the appearance of SCD, BCT, and ACD were examples. Thirdly, study leave for teachers was proving to be increasingly important. Fourthly, the close relationship between schools and their supporting churches was seen to have pluses and minuses. It raised the possibility of "consumerism", in that churches demanded a supply of good pastors and little else. Australian schools were nevertheless committed to close relationships with the churches they served. Fifthly, while the number of women students was increasing, there was no increase of women in teaching staff. Sixthly, emphasis on Field Education was stimulating reflection on the practice of ministry.

Field Education

The practice of ministry necessarily involved attention to Field Education, and the Council gladly resolved jointly to sponsor nationally the Second Institute of Field Education in July 1983. The First Institute, which had been led by Hunter, had been organized together with ANZATS in 1980. About 30 persons were expected to attend the Second Institute, with Field Education directors from regional centres. After much planning and cor-

respondence to ensure national representation of key people, the Otira College of the Uniting Church, in Kew, Victoria, was chosen as the venue. The Rev. Dr Doran McCarty of the Golden Gate Seminary in San Francisco was invited as a major resource person. Because of their common interest in supervised ministries, Fullerton and McCarty had corresponded in 1978. The Rev. Dr Tjaard Hommes of Notre Dame University, Indiana, it was thought, should attend if possible, but on second thoughts it was decided to invite him a few weeks later and ask him to work with groups in Melbourne, Brisbane (lecturing at the ANZATS Conference), Sydney, and Darwin (if possible). Both men had many years of Field Education experience and a close association with the American Associations of Theological Field Education. The Anglican Diocese of Melbourne and the UCA Theological Hall in Melbourne would meet the main portion of the expenses for their visits.

Interested members accepted invitations to act as staff, the Rev. Dr Stephen Ames (Melbourne), who also assisted with the organization of the Institute, the Rev. John Stephenson (Adelaide), the Rev. Milton Coleman (Sydney), Fr Dan Grundy (Brisbane), the Rev. David Pitman (Brisbane), and Fullerton (Melbourne). The interest in Field Education had not only brought significant scholars in Field Education to Australia, but Australian supervisors in member schools had themselves written papers that were circulated by ANZATS. This was an example of ANZATS promoting the sharing of valuable insights and experience.

In view of the issues allotted to chapters in 1980 it is interesting to see two years later what questions were to the fore:

- Field Education
- Theological Education by Extension – non-residential Theological Education
- Spiritual formation
- Accreditation
- Doing theology in an Australian context
- Models of alternate ministry
- Developing an educational methodology for equipping the whole people of God
- The particular contribution of women to the content of theological education and to the style of ministry.[26]

The only topic not mentioned here for which a Chapter had responsibility was "preparation for preaching", and that was for South Australia to discuss.

Not the least among interesting agenda items for Council members was that of a Library Consultation to be held in 1983, which would be aimed at future planning, facilitating the resources available, and using as a case study the Sydney Theological Library Association. Dr Lawrence McIntosh, Librarian of the Joint Theological Library at Ormond College, was invited to meet and discuss with the Council current concerns and future developments. The efforts of Bowes and Withycombe five years earlier had borne fruit in seeking a common classification system, but there were issues still to be addressed.

MCD, the Council was told, was seeking recognition of its courses, especially that leading to the degree of Bachelor of Theology, for the purpose of obtaining financial assistance. The High Court delivered its judgement on the State Aid Case early in1981, and MCD decided to obtain legal advice on the implications for MCD. The advice was supportive, and MCD would make appropriate submissions to the educational authorities. Other chapters continued with the long-held position that theological students were eligible for government aid and they pressed for their eligibility under TEAS, even though the current government was not sympathetic to the program.[27]

Conferences 1982 - 1983

Perth was chosen for the1982 Conference. The ANZATS program in Perth was well attended in spite of the long distance that members from the eastern states had to travel. The efficiency of the organizing committee was demonstrated in their showing a small credit balance. Professor Dietrich Ritschl from Mainz, Germany (on Theological Existence Today), Professor Krister Stendahl from Harvard Divinity School (on Romans), and Canon Sehon Goodridge, Principal of Codrington College, Barbados (on Themes of Liberation) were the principal speakers, thus maintaining the tradition of notable overseas scholars as the main attraction. Within the program of the conference the annual general meeting was held. The following were elected, reflecting recent amendments to the Constitution requiring one

representative of each Chapter and fulfilling an Executive decision that the Executive remain in Melbourne:

President:	Rev. Dr John Gaden (Melbourne), Anglican
Vice-President:	Canon Raymond Pelly (NZ), Anglican
Secretary:	Rev. Dr Doug Fullerton (Melbourne), UCA
Treasurer:	Fr Laurie Finnegan (Melbourne), Roman Catholic

3 Ordinary Members: Fr Gerard Diamond (Melbourne), Roman Catholic; Rev. Dr William Tabbernee (Melbourne), Churches of Christ; Ms Dianne Feeney (Sydney), Churches of Christ.

Representatives of Chapters: Rev. Dr Graeme Ferguson (NSW) UCA; Rev. Stanley Nickerson (Qld) Baptist; Dr Richard Moore (WA) Baptist; Dr Henry Hamman (SA) Lutheran.

There was no nomination from Tasmania, and the annual general meeting noted the retirement of Vose from Western Australia after 10 or more years of association with the Council. Vose believed that the May Council meetings had provided an opportunity for a "splendid cross-fertilization of ideas" and that ANZATS had given great stimulus to ecumenical development in theological education in Australia. His strong support for ANZATS and wise guidance, it was hoped, would continue.[28]

The conference in Brisbane in August 1983 again promised a galaxy of talent. The persistence and efficiency of the Secretary was often responsible for these invitations to busy overseas scholars who were not always available just when ANZATS wanted them. Correspondence with the Rev. Professor Robert McAfee Brown began in 1978, when Fr Eric Hodgens, very much committed to the Roman Catholic tradition, thought he was writing to Dr Raymond Brown the eminent Roman Catholic biblical scholar, not to a Presbyterian Professor![29] McAfee Brown, Professor of Theology and Ethics at the Pacific School of Religion, Berkeley, California, explored with his audiences the topic of narrative theology. His wife, Dr Sydney Brown, spoke on "A New Theology of Work". Dr Hendrikus Berkhof, Professor of Systematic Theology in the University of Leiden, and Dr Tjaard Hommes took the morning sessions, Berkhof speaking on current issues in theology and Hommes on doing theology in the parish.

In a joint session with AASR, Dr Hans Oberman, who was on a lecture tour sponsored by the Goethe Institute to mark the 500th anniversary of Luther's birth, lectured on Luther. It was expected that about 20 papers from members would be read in the afternoons. The itinerary planned for the McAfee Browns from USA was of a month's duration, and included Sydney, Melbourne, Perth, Darwin, and Brisbane, each of the centres contributing to the budget from their own college's resources. Dr Yeow Choo Lak, Executive Director of ATESEA,[30] was in Australia as an ANZATS guest at the Brisbane conference. His itinerary was much shorter, and included only the capital cities of the East Coast of Australia.

Additional Consortia established

Chapter reports showed that ANZATS was continuing to stimulate ecumenical events in the capital cities. Ferguson told how under the provisions of the HEB in New South Wales the SCD was already taking shape and fulfilling the requirements of a Chapter. There was concern, through the Academic Board, about whether SCD had sufficient authority to maintain adequate academic standards, and whether SCD could move towards increasing co-operation in theological teaching and not merely provide an umbrella organization for members' schools, which continued as largely autonomous institutions. Reflecting on Ferguson's two points with the benefit of hindsight, it can be said that the SCD instituted a process of moderation that met the concern about academic standards; but the persistence of the autonomy of schools did continue, and geographic distance between them made joint teaching difficult.

SCD did not have the advantage of being centred on a university. The Sydney University Bachelor of Divinity had been structured academically, attracting only a few students, while the SCD Bachelor of Theology, which was framed to meet the needs of those seeking ordination, was structured professionally. Changes to the Bachelor of Divinity degree were made, but the Bachelor of Theology, for which the first students were enrolled in 1982, soon established itself as the desirable option for many students. In explaining the new degree to the Council, Ferguson said it was comparable to the recently inaugurated Bachelor of Theology degree of MCD. It was 216-point degree, requiring one major and two or three sub-

major subjects similar to the MCD 12-unit structure. Like Melbourne, the SCD provided for areas of co-operation in teaching, the interchange of staff, and recognition of cross-credits between member schools. It would be a continuing matter of discussion as to which of the federations was more able to fulfil these provisions.

A similar joint-degree program was on the minds of the Western Australians, Moore reported. Of the four institutions involved in some way with theological education in Western Australia, only two were theological colleges: Perth Theological Hall (UCA) and the Baptist Theological College. The Benedictine monastery at New Norcia prepared some candidates for the MCD examinations, and the Anglican Institute of Theology focused primarily on lay education. The Chapter looked at two models for offering a joint degree. The first model would be provided by the ACD and assumed a link with a university or College of Advanced Education. A limited degree of co-operation already existed between the Baptist College and WAIT, but Murdoch University seemed to provide the better link.

The second model was that of SCD or BCT, both inaugurated in 1983. BCT alone among the Colleges of Divinity required that each subject for the Bachelor of Theology be taught by at least two lecturers from different colleges. This second model appeared to be beyond the resources of Western Australia. Apart from a joint degree, the Western Australian Chapter had taken up the matter of the spiritual formation of students and was preparing a comprehensive bibliography. Western Australia was also considering spiritual formation as a special project. A focus on formation promised to help overcome the traditional dichotomies between the academic and the practical, between the goals and content of theological education.

For New Zealand, Pidwell declared that "he often wondered how we functioned previously without the Chapter",[34] thereby affirming again that NZATC was an integral part of ANZATS. For a two-day meeting, some members travelled 1000 miles to be present. Recently, the New Zealand Authority for Advanced Vocational Awards had proposed that theological colleges consider the possibility of presenting students with a certificate in theological studies awarded by the Authority. This could be advanced to a degree program in the future, opening up new possibilities, where only universities offered degrees and where there were no Col-

leges of Advanced Education or HEBs. New Zealand then proposed that NZATC be responsible for the relationships with MATS and SPATS and also perhaps with the Indonesian Association, leaving ANZATS to maintain relationships with the Asian theological schools. This suggestion was not adopted by ANZATS.

Melbourne reported to the Council that the ANZATS Executive continued to do the work of a Chapter. Four theological institutions were preparing students for degrees awarded by the MCD: UFT, the Yarra Theological Union, the Catholic Theological College, and the Evangelical Theological Association. These engaged in a high degree of co-operation, sharing lecturers and developing joint classes. Some colleges, such as Ridley College (not at this time a member of ANZATS), retained its affiliation with the Australian College of Theology, and thereby participated in ANZATS through that connection. A meeting-place for lecturers (including those within the universities) was provided by the annual consultations of the faculties of the four institutions in the MCD and several professional bodies teaching in specific disciplines: for example, the Fellowship of Biblical Studies, the Church History Society, and the Association for Systematic Theology. Private students were the majority in the four bodies in the MCD.

Intern Year

Chapters in Melbourne, Sydney, and Adelaide advocated the wisdom of including an intern year in their programs. Dianne Feeney said the Churches of Christ was asking students to complete their academic work in three years and then do a nine-month program in a parish, returning to college for one term before graduation. Fullerton, emphasizing the wisdom of Field Education, argued that the intern year had so much educational value that it ought to be developed as a normal part of the preparation for parish ministry. The Lutherans agreed, but saw the difficulty of getting adequate supervision and persuading churches to see it as an education program and not as an assistantship for the minister. Ferguson pleaded for flexibility, but underlined the value of bringing students back into college each term for two or three days with the faculty and peer interaction.

Members agreed further reflection about the processes and the goals and relationship of the intern year to Field Education was needed.

Theological Education and Ministerial Formation

The large increase of private students in member schools indicated that these were attracted by the opportunities for lay people in the new degree programs. It was apparent that private students had changed the sociological structure of theological schools. Dr William Tabbernee believed that the ordinands could lose their strong sense of community, so he suggested the Council discuss the relation between theological education and ministerial training. For example, Tabbernee believed that formal theological education could be done apart from ministerial training; but for ordinands, for whom both were necessary, these were happening concurrently. It would be possible to do three years of theological education followed by one or two years of ministerial training. The Council decided to put this on the agenda for the May Council in 1984.[32]

When the Executive met in July 1983, a major change was mooted. It was recommended that the Executive, which from the inception of ANZATS had met in Melbourne, move to Sydney in August 1984. Fullerton was about to go on 15 months' study leave in the USA and Britain. The next annual general meeting invited the Rev. Dr David Coffey to be President and the Rev. Dr Geoffrey Barnes to be Secretary from the time of the annual general meeting in 1984. Fr Val Moran would act in the meantime. Not only was the Executive about to move, but also ANZATS was now called to take new directions. With the inauguration of Colleges of Divinity or Theology in all Australian states and the development of NZATC, many initiatives previously taken by ANZATS were now rightly taken at a state level.

Fullerton Resigns

For 10 years Fullerton had ably and enthusiastically proved what Cole had earlier maintained: that the success of a theological association depended largely on an efficient Secretary. Fullerton's formal association with theological education had begun with his connection (1961-65) with the

establishment of the Pacific Theological College (Pacific Theological College) during his 15 years of mission work in Fiji. His wide and varied ministerial experience in both India and the Pacific gave him an invaluable background for the work of ANZATS, which was still in its infancy when he became Secretary. From the beginning he had resolved that ANZATS should serve not only its Australian and New Zealand constituency, but also the wider Church. He realized that ANZATS needed to co-operate closely with neighbouring regional bodies, namely ATESEA, MATS, and SPATS. His close personal ties with Asian, Melanesian, and Polynesian leaders had facilitated the acceptance of ANZATS as a partner within the overall theological endeavour in this part of the world.

Fullerton helped theological teachers to accept that a theology in the Australian context within the framework of international scholarship was a vital component of their task. He helped co-ordinate the visits of first-rate overseas theologians and saw the wisdom of encouraging teachers of traditions not represented here to take up positions in Australia.[33]

The ANZATS newsletter begun by Cole continued under Fullerton. The advances that ANZATS achieved were due in no small part to Fullerton's genial openness, persuasive friendliness, and unquestionable integrity. He was open to the future. Fullerton's grasp of the future of theological education is well documented in his article in *St Mark's Review* (June 1980), where he describes ecumenical co-operation, inter-disciplinary teaching and learning, and inter-cultural dialogue as three significant strains. He makes two more points about the locus of theological education in the future and theological education for the whole people of God.[34] The minute in appreciation of his contribution to ANZATS concluded by referring to the pioneering and lasting contribution he made to the understanding of Field Education. Indeed Fullerton's contribution went far beyond his own Church and ANZATS. In appreciation of his enthusiastic and tireless leadership, Fullerton was made an honorary life member of ANZATS.[35]

Endnotes

1. Victor Hayes, *Toward Theology in an Australian Context*, Bedford Park, SA. AASR, 1979. p. 26.
2. Ibid. p. 53.
3. Ibid. p. 72.
4. Ibid. p. 113.
5. Michael Polanyi, *The Tacit Dimension*, New York, 1967.
6. Executive, 22 September 1978.
7. Melbourne, 1988.
8. Oxford, 2002.
9. Letter from the Prime Minister to Bowes, ANZATS President.
10. A modified version of a paper given by J. F. Bodycomb at the conference is published in *Colloquium* 13:1 (1979) 5-15.
11. Memo from Fullerton, 8 January 1979.
12. Executive, 17 June 1981.
13. Executive, 1 December 1978.
14. Executive, 23 October 1979
15. Executive, 23 April 1980
16. Council, 26-27 May 1980.
17. AGM, 30-31 August 1983.
18. 1977.
19. Geneva, 1983.
20. ANZSTS Newsletter, 31 July 1980.
21. AGM, 21 August 1980. Ms Feeney was later tragically killed in an aircraft accident.
22. Executive, 7 October 1981.
23. See "The Latin Phoenix", *Colloquium* 14:2 (1982) 5-12.
24. Council, 11-12 May 1982.
25. Letter from Bowes to Fullerton, 22 April 1980.
26. Ibid.
27. Ibid.
28. AGM, 17 August 1982.
29. Letter from Fullerton to McAfee Brown, 16 October 1978.
30. Yeow Choo Lak was also editor of the *East Asia Journal of Theology* and Dean of the South East Asia Graduate School of Theology.
31. Council, 16-17 May 1983.
32. Ibid.

33. e.g. T. V. Philip from India.
34. "Theological Education in Australia – a Possible Scenario for the Future", *St Mark's Review* June 1980, pp. 28-32.
35. AGM, 30-31 August 1983.

Chapter 4

In Journeyings Often

Asia and the Pacific

As Secretary of ANZATS, the Rev. Dr Doug Fullerton attended many conferences, consultations, and meetings with scholars to promote ANZATS' vision as a body of world repute and worthy of visits from overseas lecturers. His predecessor, the Rev. Dr Keith Cole, had established good connections with ATSSEA in 1972. Similar organizations in the Pacific and South East Asia were especially helped by Fullerton's interest both to assist them and to learn from them. The Rev. Esau Tuza (MATS) and Dr Kosuke Koyama (ATESEA) spoke to ANZATS Council in August 1973. Most of these rightly had assistance from the Theological Education Fund of the World Council Churches. ANZATS was not so assisted, except that Theological Education Fund – or its successor the PTE – assisted with paying fares for Third World theologians to come to Australia on lecture tours. More than that, it was apparent that ANZATS would benefit from consulting with representatives of the Theological Education Fund. Dr James Bergquist, for example, had visited the Executive in 1974. As we have already noted, Fullerton's interest in establishing connections with theological colleges and neighbouring regional associations had begun in Fiji with his involvement in the early 1960s in the establishment of the Pacific Theological College.

Cole had attended a MATS meeting in New Guinea in January 1973. The Rev. Professor Robert Anderson attended the ATESEA meeting in August 1974. Fullerton attended a SPATS Consultation on Theological Education in the Pacific in Suva in January 1975. A business meeting Fullerton attended during the SPATS consultation referred a number of matters to ANZATS. These included the following: opportunities for specialized study for staff and/or advanced students; sharing of library fa-

cilities; using Pacific theological teachers as supervisors in certain types of graduate programs in Australia; student and faculty exchanges; participation of Pacific Island students in student conferences in Australia and New Zealand; exploring sources of financial assistance and guest representatives from SPATS and MATS at ANZATS meetings.

The thinking behind most of these proposals was accepted by the ANZATS Council and approved in principle by the general meeting in August. Yet a crucial question was how to find the finance to put the proposals into effect.[1] ANZATS itself was not flush with funds, although it saw the wisdom of trying to set up a Pacific Study Fund. This was referred to the Executive for action. By December 1975 there were ad hoc programs in Melbourne and Brisbane to bring Asian and Pacific students to Australia. Invitations for representatives to attend specific meetings included the offer of assistance with travel and accommodation. ANZATS wrote to MATS and SPATS to say that within five years it hoped to make grants to assist a small number of theological teachers to study in Australia.[2] Normally students needed a primary qualification taken within their own culture before venturing overseas, and ANZATS replied to MATS (who wanted some of their students with a MATS accredited primary qualification to move into Master-level programs in Australia) that there were possibilities in Melbourne and Sydney, perhaps also in Brisbane and New Zealand. On his return journey from Suva, Fullerton stopped off in Auckland to represent ANZATS at the New Zealand Joint Board of Theological Studies at St John's Theological College.

The Secretary often visited capital cities in Australia where chapters had been or were being established. These visits were of inestimable value in sharing information, making clear accreditation procedures for membership of ANZATS, and establishing a network of friendship. The Rev. Dr Hans Spykerboer of Brisbane asked for a visit in 1975 so the Secretary could meet representatives of theological schools. Fr. David Coffey was to be invited also to accompany the Secretary. The conversations were very cordial, and Fullerton later wrote to say conversations could continue if thought profitable.[3] By July 1978 a Brisbane chapter had been formed and in 1979 Fullerton was invited by the chapter to conduct seminar-workshops in Field Education in May. This time, ANZATS Executive thought Brisbane should share some of the travel costs. The general meet-

ing of the Australian Council of Churches was held in Adelaide in 1978, and the Secretary represented ANZATS. He took the opportunity to meet members of faculties of Parkin–Wesley Theological College while there. In 1979 he travelled to Sydney to meet with the planning committee for the August 1979 conference. When the Australian Council of Churches, with which ANZATS was affiliated, held its biennial meeting in Sydney, the President of ANZATS, the Rev. Dr John Gaden, attended.

Asian Consultations

An Asian Consultation on Theological Education was scheduled for Manila in the Philippines in 1977, and the CCA asked that ANZATS be represented. The Executive agreed to help with the expenses of the Secretary. After Manila he was able to attend the triennial meeting of ATESEA. He reported that:

> [he] was impressed with the quality of Asian theological scholarship and [their] widespread determination to be truly Asian in Christian theological reflection. Although American influence in theology and initiative in theological education was viewed by Asians with suspicion, Australian initiatives were likely to be more readily accepted.[4]

On his return to Australia, Fullerton presented to ANZATS some draft proposals for closer relations with South East Asia and India, largely as a result of conversations with people he had met, especially the Rev. Tosh Arai and the Rev. Dr T. V. Philip. The proposals consisted of exploring the possibility of the expansion of senior student exchanges (say two students) for three or four months and a visiting scholars' program in association with the South East Asian Graduate School and Serampore Graduate Program (if doctoral students were not available, then two free places for teaching faculty on study leave). The Council of ANZATS gave general approval, but left the details, such as provision for wives and children, to their Executive for continued discussion. It was apparent that this program would take time to work out, and it had to be done in such a way that ANZATS would not be seen to be acting in a patronizing manner.

Fullerton was invited to Manila again by the Secretary of PTE in July 1979 to attend the PTE commission of the World Council of Churches as a consultant. ANZATS covered the travel costs.

The Rev. Dr Charles Biggs of Adelaide attended a conference in Samoa early in 1978 on theological education in the South Pacific, where the main topic for discussion by the 70 or so representatives was the future of the Pacific Theological College in Suva. The Pacific Theological College was aiming to have only people from the Pacific on the staff from 1979 onwards. However, the availability of suitably qualified people was very limited. There was discussion also about the role of SPATS, particularly with Dr Shoki Coe (Director of the Theological Education Fund). When he had been in Australia early in 1977, Coe had indicated that a stronger relationship between SPATS and ANZATS would be useful.[5]

In 1977 the CCA set up a Commission on Theological Concerns, of which Dr D. Preman Niles became Secretary. It was thought at first that Fr Humphrey O'Leary (Acting Secretary) might attend the first meeting of the commission in Singapore in 1978, because Fullerton was on sabbatical leave. Because of "a chronic lack of finance for overseas travel", O'Leary suggested that Fullerton extend his time in Asia and take in the commission meeting.[6] Items on the agenda included issues for theology in Asia, programs of theological education, "giving an account of our hope from an Asian perspective", documentation of Asian theological writings, and some consideration of the Ecumenical Consultation of Theologically Trained Full-time Women Workers to be held later in March.

Fullerton was unable to be present, yet the wish to include ANZATS arose from its membership of CCA, which has been described as consisting of 16 Asian countries, including Australia and New Zealand. It is an ambivalent description. It both includes Australia and New Zealand in Asia and excludes them from Asia.[7] The primary concern was to articulate a "living theology ... in actual concrete Asian situations" and to promote relations with Asian Associations of Theological Schools.[8] Fullerton later became a member of this commission.

July 1979 saw a Consultation on the Meaning of Ministerial Formation arranged by the Theological Education Fund of the World Council of Churches in Manila. Fullerton was invited, along with 18 others, as a

consultant/observer. He wrote that the tensions of Asia came sharply into focus during the meeting. Six Manila members of the Student Christian Movement had been arrested a few weeks previously and imprisoned without charge. The consultation (representing officially a commission of the World Council of Churches) sent a telegram to President Marcos urging him to intervene and ensure that basic human rights were observed in dealings with the imprisoned persons.

The program included papers and case studies that emphasized that theological education must make a contribution to the mission of the whole people of God, and that laity are involved in the apostolic succession. Fullerton heard that untrained leaders carry 90 per cent of the pastoral responsibilities of the local Church in Third World countries. Fullerton was also surprised how various forms of TEE had developed so dramatically around the world. TEE had begun in Latin America in 1963. He was delighted to learn that whereas the community of students of the theological college was seen as an educating factor, now the community of the congregation and Field Education therein were the growing emphases.[9] Fullerton was invited later to write an article for the World Council of Churches publication *Ministerial Formation.*

At the beginning of April in 1980 the CCA in co-operation with ATESEA arranged a series of colloquia over a 10-year period to stimulate the writing of Asian theology. The first colloquium was in Bangkok and was concerned with methodology and planning. Dr Emerito Nacpil, on behalf of ATESEA, offered to assist with Fullerton's travel expenses. Then 40 men and women, mostly theological teachers, grappled "with the task of finding ways of doing theology in our Asian contexts".[10] Fullerton had recently attended the Steering Committee of the PBTN [11] and afterwards visited a very large refugee holding camp at Khao I'dang on the Thai/Cambodian border.

Bangalore was chosen as the venue for the Seventh Assembly of the CCA in May 1981. Fullerton was invited as a fraternal representative, with ANZATS bearing the travel costs. Aware that the Commission on Theological Concern of the CCA was to convene in Manila in November, Fullerton was diffident about attending in view of the financial cost; however, the general meeting approved his going.[12] Singapore was next on the list, because he had been invited by Trinity College to join the teaching

staff there from the beginning of December 1981 until the end of February 1982. Trinity College had asked him specifically to help it develop a Field Program. The Executive suggested that any visits he could do in the forthcoming financial year be confined to member schools in Australia and New Zealand. He was again in Singapore in January1983 for the Commission on Theological Concerns of the CCA. The meeting grappled with faith, ideology, culture, and political vision, and a relevant ecclesiology for Asia. Three additional issues emerged with considerable clarity: "What is the Gospel for the affluent?"; "Is it good news?"; and "Christology and Christian spirituality in Asia".

The Pacific

The Rev. Dr John Roffey, who had agreed to participate in an accreditation committee and visitation of some the member schools of SPATS in 1987, was unable to go to Suva because he had returned to parish ministry at Holy Trinity, Williamstown, Victoria. The accreditation committee of SPATS had been re-activated under the chairmanship of the Rev. Dr Russell Chandran. Early in 1989, Sister Pat Kent attended on behalf of ANZATS to help with accreditation. There had been some difficulty too in appreciating the change of the World Council of Churches Theological Education Fund to the PTE, with wider responsibilities. For that and other reasons there was less money available for particular institutions, such as SPATS, which had benefited in the past.[13] There was just the hint also that SPATS was sometimes confused with Pacific Theological College, because of the leadership given by PTC in theological education.

Racial difficulties were coming to the fore in the South Pacific, and these could not help but impinge on indigenous leadership. Fullerton, now with long experience of accreditation procedures within ANZATS and direct knowledge of Fijian society, stepped into the breach. Fullerton was again in Suva for an accreditation committee in September 1988. This was a process that saw several members of ANZATS fulfil roles that might have devolved upon the new Secretary, although he had helped with accreditation for ATESEA in 1983. This process widened the perspective of other Australians and maintained the relations with the Pacific and South East Asia

SPATS requested assistance several times. Fr Michael Mullins assisted the accreditation of SPATS in 1986 and Roffey in 1987. The Institute for Theology and Cultures invited an Australian to attend the inaugural workshop in Kyoto, Japan, in July 1987. The Rev. Dr Richard McKinney offered to participate. The Rev. Dr Graeme Ferguson attended the Assembly of ATESEA in 1985, and Dianne Feeney was present at the CCA Assembly in the same year. Ferguson noted the importance of maintaining relationships with South East Asia, while not wanting to intrude. He remarked that the definitions given of South East Asia by people of the region were occasions for "discreet understanding" by ANZATS and those member schools who were also members of ATESEA.[14]

There is no doubt that in "journeyings often" ANZATS tapped significantly into theology in the Asian and Pacific context. Fullerton particularly was able through his association with CCA, PBTN, and World Council of Churches to promote visits to Australia of lecturers, scholars and students in various ways – on scholarships, student and staff exchanges, and writing fellowships (often as sabbatical programs), and in so doing enlarged the horizons of Australian theological faculties. Not that this was a world-shattering innovation. It was "a window of opportunity" that helped to overcome the isolation of the early years. And this is to be seen in relation to the finances available to ANZATS. Individual schools had long encouraged students from Asia with not over-generous promises of assistance: the Baptists of New South Wales, for example, offered scholarships to overseas students to cover board, tuition, medical insurance, and a little towards incidental expenses. [15]

Finances and Membership

Some of the following comments about the finances and membership of ANZATS will illustrate the cost of travel and indicate the mutual hospitality of theological institutions, teachers, and their spouses, which was a notable factor in establishing the connectedness and friendship that was vital for the association.

The only source of finance was the membership fees paid by the schools. In 1968 each member of the association was asked to pay $20 per annum. In July 1972 the balance in hand was $1288, from which it was

agreed to pay $78 for the production of the 1972 Fact Book and $200 towards the expenses of Cole's attendance at the MATS consultation early in 1973. In August 1974 there were 20 members, including one from New Zealand. Membership had risen dramatically three years later when subscriptions were $40 and membership stood at 45. Travel expenses for Council members, Secretary Fullerton and the Rev. I. T. Tuwere (Principal of Pacific Theological College from 1982) were $1488, leaving a balance of $130. Clearly ANZATS was not a profit-making organization. Travel expenses rose to $1333 at the end of the next year, but ANZATS was helping to fund the Secretary's travel and to bring one representative, each alternatively, from the Pacific or Asia to Australia. In Fullerton's time, there was no honorarium for the Secretary. That was to come later.

The success of ecumenical collaboration in the various chapters led to the formation of what ANZATS called consortia; for example, the SCD or the ACD or the BCT or the UFT in Melbourne, for which constitutional changes had to be made permitting a new basis to be considered. Towards the end of 1980, Treasurer Green noted that seven consortia each paid $100, the individual schools of consortia paying $55 each. Further, 19 independent schools paid $85 each and one private member paid $10, making a total of $3150. But four members of consortia and three independent schools had not paid up, resulting in $475 less than had been predicted in the budget for 1979/80.

For the 1981/82 year, an increase in fees was proposed because a budget of $4860 was predicted. It was becoming clear that member schools of consortia thought that paying the consortia membership fee maintained the ANZATS connection, and that it was not necessary in addition to pay an individual school fee. Green felt that some kind of per capita fee would perhaps work, based on the number of students recorded in the Fact Book. He thought that dividing the schools or consortia into categories might be possible: those with a higher number of students would pay a bigger fee, e.g. 200 or more students $200, 100 to 199 students $120, 50 to 99 students $80, 1 to 49 students $40. The problem with this suggestion was that it would not raise sufficient fees to meet the budget (MCD was a special case because its students were already counted in other schools), and it would mean a decrease in the official representatives at annual general meetings.[16]

The paying of subscriptions, it was believed, ought "never to price schools out of the Association". After lengthy discussions at the Council meeting in May 1981, it was agreed to put a proposal to the annual general meeting in August that year. It was agreed that consortia pay $300 each, and that schools within consortia not be asked for a subscription. Other schools were categorized as follows:

Over 100 full-time students	$100
50-99 full-time students	$80
30-49 full-time students	$70
0-29 full-time students	$40
MCD	$100
Private personal member	$10

Allowance was made for associate membership at 50 per cent of appropriate school membership fee. Associate membership referred either to a school, as defined in the preamble of the Constitution, that preferred to be thus classified, or to a school that did not satisfy the requirements as stated in the Constitution. The revenue from this decision would amount to something more than $3510, a good deal less than the budget. (Associate members were not eligible to vote or hold office, but the Association abolished this rule in 2003.) Consortia might, if they wished, collect a contribution from their member schools. An interesting arrangement was to be made for calculating the number of students: three part-time students were to be the equivalent of one full-time student. Announcing that a constitutional change would be made to allow three official delegates from a consortium solved the problem of representation at annual general meetings.

The South Australian chapter had earlier questioned this proposal, and at the annual general meeting in the following year 1982 it suggested an amendment to "in the case of a consortium there may be three representatives" that would read "in the case of a consortium, it shall be entitled to as many representatives as the total of the representatives that the member schools of that consortium would be individually entitled to, were they not members of the consortium". Both the motion and the amendment were defeated. Not surprisingly, perhaps, the discussion became confused and the vote was close. The matter was referred back to the Executive for "tidying".[17] In the meantime, for 1982 and 1983 each consortium would be allowed three voting members.

"Not pricing schools out of the Association" meant that the participation and interest of members was maintained. South Australia, it was apparent, was concerned that the welcome advent of consortia ought not to lessen the participation of member schools within a consortium. So in the annual general meeting of 1983 the constitution was amended as follows:

> With regard to membership, the Association may distinguish between (i) the membership of an independent school; (ii) the membership of a consortium, which is a teaching institution, and (iii) the membership of a body, which is an examining, and/or degree conferring but not a teaching institution. The Association may, from time to time, regulate membership fees and representation at annual meetings in accord with these categories. Theological schools that are members of a consortium may also apply for individual membership and representation.
>
> It was also resolved that:
>
> In the case of a consortium which is a teaching institution there may be three representatives; if the consortium consists of more than three member schools, there may be additional representatives of the consortium up to the number of members schools of that consortium in excess of three.[18]

Thus South Australia's needs were met and the position of MCD clarified. Another change was to no longer use the financial year to determine the payment of subscriptions, but the calendar year, making it easier to calculate fees according to the number of students in that academic year. The budget for 1983/84 showed $3600 from subscriptions, and travel expenses (including overseas visitors' subsidies) of $5680 and office expenses of $1900, leaving a deficit. The 23 independent schools and eight consortia, which accounted for 31 more schools, were listed. Treasurer Fr Laurie Finnegan had not only to ensure that subscriptions did not rule out members' participation in ANZATS, but also that the travel budget for overseas trips and attendance of Council members at meetings did not break the bank. Of course in some years there was a considerable balance brought forward, and individual colleges often provided scholarships for overseas

students and payment of visiting lecturers – moneys that did not form part of the ANZATS budget.

When Fr James Esler undertook the treasurership, it was clear that there were two factors to take account of in collecting subscriptions: the need to increase subscriptions; and more and more part-time students being enrolled. The annual general meeting in 1987, following the advice of the Executive (the 1987 Council having being cancelled), determined that four part-time students were equivalent to one full-time student and that independent schools be raised 50 per cent on the1986 level, according to a revised table of full-time students (e.g. 1-14 students was $40 and 50-99 students $120). Colleges of Divinity (such as Melbourne, which included a number of consortia) would be $20 per consortia or institution. And beginning in 1992 it was agreed to raise all subscriptions by 10 per cent annually to take account of rising costs.[19] From 1994 the fee structure did not alter for 10 years. The 10 per cent annual increase agreed to by the annual meeting was not applied and while day-to-day expenses were met, the timing of the annual Council meeting having been moved to co-incide with the conference reduced expenses considerably but also weakened the role and functioning of the Council. This situation prevailed until 2002. In 2004 the fee income was about $8000 and the budget was $11,170. Scholarships were estimated to account for $1500, the Secretary's honorarium was $2000, and expenses for the Council meeting $2500.[20]

The development of co-operative theological institutions meant that ANZATS had often to review both its Constitution and its membership subscriptions. These two concerns had to be balanced if the association was to continue. In 1992 Treasurer the Rev. Graham Lehmann proposed that Colleges of Divinity be termed Accrediting Bodies and pay a subscription of $150. The bodies he was referring to were the ACT, BCT, MCD, SCD, and PCD. Each institution within an Accrediting Body should also pay an appropriate subscription. The annual general meeting of 1993 agreed to the $150 for Colleges of Divinity/Theology, but referred the matter of terminology back to the Executive to bring a recommendation to the Council.[21] The Executive later noted that Colleges of Divinity appreciated the level of contribution that had been decided upon.[22] The Council of 1994 noted that member schools, Colleges of Divinity, and

consortia had not objected to the level of fees, so the current categories were kept, as were the ensuing fees.

In 1999 categories of membership had to be reviewed again "since some groupings of institutions that previously had not themselves taught were now doing so, and . . . others which had previously not granted degrees were now doing so, either in their own right or in association with universities".

Clause III 2 was amended to read:

> With regard to membership, the Association may distinguish between
>
> i. the membership of an independent school
> ii. the membership of a consortium which is a teaching institution
> iii. the membership of an institution not included in i or ii.[23]

Taking a leap of 10 years or so, the formula for the 1997 budget included with the 1995 audited financial report was much the same, except for major increases in subscriptions and the usual honorarium for the Secretary of $2000. Members' subscriptions rose to $8300. Council travel expenses were $5500. The number of independent schools in 1995 stood at 23, consortia at seven, and Colleges of Theology/Divinity at three. Included within consortia and Colleges of Theology/Divinity were a number of independent schools that had agreed to pay individual subscriptions.

The travels of members had exposed the association to widening horizons in theological education. These travels invigorated their concern for neighbours near and far, and enabled theologians to face more responsibly the association's constitutional and financial matters.

Endnotes

1. In 2003 steps were taken to establish Income Tax Exempt Charity and to receive Deductible Gift Recipient status. Executive, 28 July 2003.

2. Executive, 11 December 1975.
3. Ibid.
4. Council, 23 August 1977.
5. Letter from Biggs to Fullerton, 29 May 1978.
6. Letter from O'Leary to Niles, 30 January 1978.
7. See Christian Conference of Asia *News* 14:8 (15 August 1979).
8. Minutes of the CCA Commission on Theological Concerns, Singapore, 1978.
9. Fullerton's WCC Report on Contemporary Developments in Theological Education, Manila, 1979.
10. Executive, 23 April 1980.
11. See chapter 2.
12. AGM, 21 August 1980.
13. SPATS Accreditation Committee, 10 October 1986
14. ANZATS AGM, 29 August 1985.
15. E. R. Rogers to Acting Secretary O'Leary, 22 November 1977.
16. Council, 11-12 August 1981.
17. AGM, 17 August 1982.
18. AGM, 30-31 August 1983.
19. ANZATS AGM, 27 August 1987.
20. Harold Pidwell, 'Future Directions', 9 March 2004.
21. AGM, 4 July 1993.
22. Executive, 27 August 1993.
23. AGM, 7 July 1999.

Chapter 5

New Perspectives

Internationally, theological reflection was taking new directions. *Baptism, Eucharist and Ministry*, a widely circulated document from the World Council of Churches, appeared in 1983. Whereas theological education was once seen as training for an ordained ministry, now it was called upon to see that the whole people of God had access to doing theology. Whereas women had only rarely been considered for ordination, now theologically trained women were breaking the barriers of tradition and claiming the right to exercise their gifts in the overall mission of the Church. They served to underline the importance of those personal qualities that programs of Spiritual Formation and Field Education had introduced to purely academic programs in the preparation of pastors and ministers. Theological education had to take account of widening areas of theological reflection.

Women in Theological Education

During the May Council meeting in 1983, a consultation on "Women in Theological Education" was led by the Rev. Ann Drummond-Gowers and Sister Maryanne Confoy. The Rev. Dr John Gaden, the President, referred questions raised by the Council and the Chapters to the consultation. They included: "What is the potential for women in ministry on a long-term basis?", "What are the possibilities of married women as ministers?", "Are theological colleges offering any practical support for women in theological education or is it their function simply to provide the training and education?" It was realized that positive engagement was needed to help women overcome the barriers and frustrations inhibiting them from exercising a meaningful ministry. It is significant to see the development of thought over the five years prior to this major consultation. It had come to the at-

tention of ANZATS, mainly through the 1978 meeting in South Australia, when Australian women, following the inspiration of the Asian Church Women's Conference, wanted in their own right to reflect about women, both as students and lecturers, in Australian theological education.

The noted feminist theologian from the USA, Dr Letty Russell, had visited Australia in 1980, adding to the impetus to take the issue seriously. WOCATI acknowledged in 1996 that "women's traditions have been forgotten, women's names have been unrecorded", and "women's concerns have not been the subject of theological reflection and have been omitted from the curriculum".[1]

International conferences and consultations strengthened ANZATS' interest in contemporary issues of lay and ordained ministry. For example, at the May 1984 Council meeting in Melbourne it was decided that the topic for a consultation would be: "The Relationship of Theological Education and Ministerial Formation", not least because new factors had changed the sociological structure of theological schools. More and more candidates for ministry were married, and an increasing numbers of women and men were enrolling as private or lay students. The relationship of formation to theological study was therefore in an entirely new context. Not that previous ANZATS emphases were forgotten, the social and national contextualization of theology continued to be significant; also the value of recording the history of Christianity in Australia to illuminate that context. A conference in Canberra during the 1988 Australian bicentennial year, the members believed, could provide a focus for these concerns.[2]

Move to Sydney

Melbourne had been the centre of ANZATS since its inception. It had been decided in 1983 that the Executive be situated in Sydney from the beginning of 1985, and that the Rev. Dr Geoffrey Barnes, as Secretary, be asked to take office from the annual general meeting in August 1984. In the meantime, Fr Val Moran was appointed Acting Secretary. Barnes had previously been Principal of Camden Theological College in Sydney, then a member of the faculty of the United Faculty of Theology in Sydney with a concern for ecumenical theological education. Since he had served as Secretary of the New South Wales Joint Commission on Theological

Education that eventually brought the UTC into being in 1975, he was a natural choice among Sydney colleagues. During his study leave at the end of 1983, Barnes visited eight seminaries in or near Manila as a member of an ATESEA accreditation team led by the Rev. Dr Yeow Choo Lak. Barnes was made aware of the evident wrestling with contextualization and the Critical Asian Principle.

After the accreditation team visits, Barnes attended a conference on Spirituality in Bali and then the Executive meetings of ATESEA, where the accreditation reports were read (all of which he had written, because he was the only one on the team with English as a first language). Thus he had a good introduction to the work of the association. But he needed to be assured that he would have the support of a strong Executive. Canon George Garnsey from St John's, Morpeth, was elected President in succession to Fr David Coffey who had resigned after only one year in office to return to parish ministry; Fr James Esler SM, of the Catholic Theological Union at Hunter's Hill, became Treasurer. Without a secretary, the future for ANZATS was worrisome. Nevertheless, ANZATS did not lose its sustaining vision, and it adjusted to the new directions to which that vision led them. Individual denominational emphases could be maintained while sharing fruitfully in academic requirements and new theological insights. With the eventual election of the Rev. Professor Norman Young from Melbourne as Secretary, it was again more convenient for the Executive to meet in Melbourne. Young took over in December 1989.Together with Fr Barry Brundell of St Paul's National Seminary (RC), and the Rev. Dr Brian Powell of Morling College (Baptist) replacing Dianne Feeney, they formed an Executive that endeavoured with some success to emulate Melbourne's zeal in Sydney.[3]

Sydney, however, did not have the same sustained enthusiasm for the affairs of ANZATS that had characterized the association from the beginning. "Some differences in religious as in general outlook are discernible between capital cities, where diversity of origin and independent development have played a part."[4] It lacked substantial support from Moore College, the Anglican Theological College in Sydney. Even before the founding of ANZATS, Melbourne had influenced Protestant colleges in most capital cities, because it offered recognized diplomas unavailable elsewhere in Australia through the MCD syllabuses and examinations. That situation

was changing, as ecumenical institutions gained ground. Sydney was busy with its own ecumenical initiatives, leading to the granting of degrees similar to those in other centres. Even so, Sydney welcomed the opportunity to put its stamp on the theological education scene and balance the respective merits of the two cities that sometimes saw themselves as friendly rivals.

Theology and Multiculturalism

One of the first tasks of the new Executive was to arrange the Council meeting in May 1985, and (in addition to normal business matters) to consider a topic for discussion. St Patrick's, Manly, was the chosen venue and the theme was "Theology in a Multicultural Context". Seeing that ACTA would be meeting just prior to the ANZATS Council meeting, it was agreed to invite ACTA members to attend the consultation. Attendance by representatives of Sydney colleges, however, was disappointing. With Coffey in the chair the first session, "The Current Situation" was reviewed by Ms Dianne Feeney (Churches of Christ) and the Rev. Dr Jim Kime (Baptist), revealing that a major problem for ethnic students was English language and that they needed not only pastoral care but also an understanding of theology from within their culture. It was noted that the Uniting Church in New South Wales included 28 cultures. Aboriginal culture was to be distinguished from overall multiculturalism.

The second session dealt with the needs and problems of ethnic peoples in Australia. The topic was introduced by Fr Philip Zadro of the Catholic Immigration Office. Nader Mikhiel, an Egyptian student, said that his culture despised compromise. Jim Houston, of Intercultural Theological Education in a Multi-Faith Society (a project of the Victorian Council of Churches), took up the remaining sessions with a paper. Houston, who taught a practical course in Melbourne, stressed the importance of social analysis. He later published a book containing readings in cross-cultural theology and mission, *The Cultured Pearl*.[5] During the discussion, the Rev. Dr Allan Loy said the ordinands capitulate to society's role expectations rather than experience "the bruising and bleeding" the living of the Gospel might entail. Dianne Feeney asked whether students were adequately trained to be agents of social change. Loy commented on the course he taught on "The Theology of Culture in the Australian Scene".

Several weeks later Dianne Feeney attended the CCA and was elected to a program committee on theological education.

New Directions in both Countries

In 1985 the Council had before it several matters indicating the new directions that theological education was taking in Australia. A fraternal relationship with the South Pacific Association of Bible Colleges had been before the Executive and documentation had been sought. The wisdom of "hastening slowly" was noted, as was careful definition, so that a "fraternal" relationship did not involve accreditation. Some Bible Colleges, it was said, were already members of Colleges of Divinity. The Queensland Bible College, after careful investigation, became a member of BCT and of ANZATS. SPATS had recently been reactivated, and this could impinge on the status of Bible Colleges in the area. Reports from chapters indicated that Colleges of Divinity were functioning in most capital cities, giving rise to the question of whether chapters were irrelevant.

NZATC was supporting the Auckland Consortium for Theological Education (ACTE) (established 1985) with a view to making available a primary degree in theology. It was first linked with MCD as one of its Associated Teaching Institutions, but pursued links with The University of Auckland.[6] Colleges of Divinity were normally related to universities, so the question of the TEAS for individual students taking recognized courses usually solved the problem that had long been on the agenda of the association. Not that the Commonwealth government was assisting theological institutions as such, President Coffey told the Council, but individual students.[7] Another spin-off of Colleges of Divinity was that course components in ecumenical studies were now easier to set up. The Faith and Order Commission of the Australian Council of Churches had sought the help of ANZATS in promoting such studies, and the Secretary advised the Australian Council of Churches accordingly.

Gaden had represented ANZATS at the Mexico PTE consultation the previous month, and reported to Council, drawing attention to José Miguez Bonino's statement that *eisegesis* in biblical studies was not wrong – we must listen to the ways in which illiterate people are taking hold of the Bible and declaring of the Bible stories: "that's about us". Nicaraguans

were reading Ezra and Nehemiah and seeing there a paradigm for their rebuilding. This insight was consistent with the view that theological education could no longer be seen only as preparation for ordained ministry, but also needed to be oriented to the whole people of God.

Library Developments

Libraries were increasingly important as theological education responded to new emphases. Lay Training, Field Education, and Spiritual Formation added to the need to acquire books debating the latest developments. ANZATS hosted library consultations dealing with classification systems, staff requirements, and other matters. In accreditation procedures, it had insisted on a minimum number of books in the library of institutions. From the very beginning ANZATS wanted to lift standards of education by ensuring that staff and students had access to published material. In 1964 libraries had been hopelessly inadequate: for examples, 23 Roman Catholic colleges spent $31,220 on books; two Churches of Christ colleges spent $200.[8] By sharing information, the strong were encouraged to help the weak. Libraries needed to disseminate, for example, the *Directory of Graduate Studies and Other Research in Theology and Religion*, published by ANZSTS. Ensuring the supply of resources appeared on the agenda of the annual conference from time to time. Soon a separate organization was established for theological library staff, the Australian and New Zealand Library Association (ANZTLA). It was a significant co-operative venture that was fostered by ANZATS' aim to make the latest and best resources available to theological education.

This notable change took place during the time the Executive was based in Sydney. A library consultation took place the day after the 1983 conference in Brisbane. The Rev. Trevor Zweck of Luther Seminary, in Adelaide, presented a key paper, drawing on his knowledge of the American Theological Library Association (ATLA). He noted that ANZATS had always had as one of its aims to recommend standards of theological education defined as those desirable achievements in the fields of staffing, library facilities, and other practical matters.[9] While library questions had often been before meetings and library consultations, ANZATS had not actually drawn up a schedule of library standards. Zweck noted that ATESEA, with

much less developed libraries, had its simple set of standards. He went on to emphasize why a schedule of standards should be introduced, what sort of standards would need to be considered, and the procedures needed to bring such standards into operation. He observed that standards for theological libraries arose from a need sensed at grassroots level – the concerns of the librarians of small libraries and the inadequacy of the services they could provide, noting, of course, that much of that need arose from the inadequacy of library budget allocations.[10]

When the Council met in May, Hans Arns was present as a library representative. The Council took note of these developments and draft guidelines were approved. In August 1985 it was agreed that ANZTLA would be inaugurated during an ANZATS library consultation in Adelaide. The library consultation included addresses by Dr Lawrence McIntosh of the Joint Theological Library (Jesuit & Uniting Church) located at Ormond College, Melbourne, and Hans Arns, of St Patrick's, Manly. The Executive considered recommendations prior to the constituting conference, which would take place in 1986. Originally ANZATS agreed to collect the subscription of $10 for ANZTLA as from 1986. Then there was debate as to whether ANZTLA could grant membership to libraries not associated with ANZATS. As a properly constituted, separate association, ANZTLA dates from 1988. The new association was sponsored by ANZATS and was to remain directly related to ANZATS. In November 1985 the Executive noted that ANZTLA had elected Zweck as President, Arns as Secretary/Treasurer, and the Rev. Dr Robert Withycombe as state representative.

The annual general meeting was convened at Luther Seminary in Adelaide during the conference of August 1985. It was with regret that the members heard that Coffey would not be continuing as President because he was returning to parish ministry. The Rev. Dr Keith Rowe of New Zealand would continue as Vice-President. Gaden would act as the out-of-state member of the Executive. At the beginning of 1986, Garnsey, of St John's College, Morpeth, was invited to be President, an office that he accepted.

Dianne Feeney

In the same month the Executive received the news that Dianne Feeney had been tragically (and accidentally) killed in an air crash in Papua New Guinea while doing anthropological research to complete her doctoral thesis. She was lecturer and Academic Dean of the New South Wales Churches of Christ Theological College. For several years she had been a member of the ANZATS Council and an Executive member since 1984. She was acknowledged throughout Australia and the CCA as a person of wide knowledge in educational and theological matters. Dianne's wise counsel, theological insight, friendly approach, and elegant style were well appreciated by all her colleagues – not least by the Executive. Because the Church of Christ was not big enough, the remembrance service was held in the Epping Baptist Church on the 6 December 1985. More than 400 attended. In the following May the Council noted the remarkable ecumenical character of the service.[11] A year after Feeney's death the Executive noted the death of Fr Laurie Finnegan, a fine theologian and Treasurer of ANZATS since 1981.He set a fine standard for Esler to follow. Fr Andrew Murray SM of Hunter's Hill followed in the same tradition for two years before the Executive moved back to Melbourne.

Notwithstanding the difficulties of finance, workloads of lecturers, and, to some extent, timing, the Council convened on 15-16 May 1986 and arranged a consultation as part of the agenda. Reports from chapters revealed that The University of Auckland was still negotiating for a possible Faculty of Theology. The departure of John Gaden for Adelaide meant that the Rev. Dr John Roffey had become the Melbourne representative, and he was heading up the arrangements for the Melbourne conference in August.

It was resolved to accredit the committee for the Melbourne conference as a chapter for the time being. BCT had absorbed the energies of the Brisbane chapter. ACD was continuing to give a lead in the matter of TEAS for other chapters. PCD had been inaugurated on 10 June, and theology courses were taught at Murdoch University from the beginning of 1986. Virtually all full-fee-paying students who wished to study with the Theological Hall for an Australian qualification would enrol with Murdoch University. The change entailed a heavy burden of administration for the colleges involved in PCD. Courses were taught at Murdoch by a joint

Anglican–Catholic–Uniting Church faculty and by the Baptists on their own campus; but the Baptists withdrew at the end of 2002 because the involvement was losing them too many conservative students.[12]

From 1994 Murdoch University began funding theology. ANZATS noted the availability of TEAS for the postgraduate Bachelor of Divinity degree. SCD had more than 400 students enrolled. Master's degrees by course work had occupied the attention of The University of Sydney and the SCD. Nungalinya College in Darwin had had conversations with the Darwin Institute, but the thrust of its work was TEE. The Council believed there was no need for a formal chapter structure in Darwin, but it valued the link with Nungalinya. After these reports the Council resolved to ask chapters whether they believed Colleges of Divinity could act as chapters, and what they thought of the setting of subscriptions – to define consortia and Colleges of Divinity as "schools" according to the number of students or to dispense with consortia and concentrate on individual schools. As from 1987 an increase of 20 per cent in subscriptions was necessary.

Gospel and Culture

At the consultation during the Council on "The Gospel and Culture" (a follow-on in some senses of the previous year's topic), the Rev. Dr Graham Hughes of UTC, Sydney, and the Rev. Dr Ross Bensley of the Bible College of South Australia considered the question of language. Hughes entitled his paper "How shall we Sing the Lord's Song beside the Parramatta?" He said language is always secular, always ordinary, and yet it always needs to be new. Bensley spoke on "The Social Construction of Reality: Factors Influencing Pre-Understanding", in which he asked whether we need to break out of our language patterns, since there are many different worlds and therefore many different languages. Dr Don Carrington from Nungalinya College dealt with "Developing an Inter-Cultural Hermeneutic Appropriate to Theological Education with Aboriginal Australians". He likened the parables of Jesus to "the undertow that pulls us into deep water and makes us swim". Fr Frank Fletcher of St Paul's National Seminary, Sydney, under the title of "Spirituality, the Gospel and Australian Culture" declared that spirituality is the key to theological method. Fr Frank Maloney drew

the threads together from the papers by noting the dominant themes. He noted that relating spirituality and culture calls for theology as a fine art. We need, too, to be "apprentices to aborigines".[13] All agreed that it would be valuable to take the discussion further, inviting a representative of an ethnic community to participate.

A Lessening of Enthusiasm?

Council meetings, at this time usually held in May, suffered from increased travelling costs for members and increasing workloads. The Council meeting of 1987 was cancelled because of lack of funds, and an Executive meeting in May took its place. However, 1987 was notable because of a visit of representatives of the PTE in July. The Rev. Dr Sam Amirtham was advised that Sydney and Melbourne would arrange meetings for the representatives.[14] The 1988 Council was held just prior to the August general meeting in Burgmann College, Canberra, and thereafter Council and the annual general meetings were held adjacent to each other. The old calendar of events meant that whereas significant issues could be suitably discussed by a small yet representative body, namely the Council, recommendations could be made for mature decision-making six months later by the annual general meeting at the time of the annual conference in August. This seemed to be financially advisable at the time, but the future revealed that, even when Council met adjacent to the conference, there was still need for financial assistance. Furthermore, when the Council and annual general meeting met at conference time, the agenda for both meetings was almost the same. Be that as it may, in 1993 the Executive decided that seeing the Council was the body designated in the Constitution to recommend membership of ANZATS, no action would be taken to absorb the Council into the annual general meeting.[15]

It seemed that the conferences in 1987-88 might be adversely affected by the adoption of the four-term year in secondary schools and tertiary institutions. From 1989 the annual conferences would be held in the common week of the Australian Vice-Chancellors Committee Calendar in July.[16] These changes for ANZATS were consequent upon the adoption of the two-semester (or the four-term year) system by the universities and theological schools.

Annual conferences, of seminal importance for the life of the association, continued to be planned by a committee drawn from the venue of the conference. ANZATS kept an eye on the rotation of venues and advised on the availability of lecturers from overseas. An advance of $500 from the association's funds set a precedent for regional conference committees, which assisted with effective planning.[17] Conferences usually broke even or made a small profit, so the advance was usually returned. Planning a conference every five or six years did not place an undue burden on the schools in a capital city.

Broadening the View

In August 1986 New Zealand was the venue for the conference, with the theme "Doing Theology in the South West Pacific". There was warm appreciation of the arrangements made by the NZATC for the experience of living on a *marae* at Ohope, time at the Thermal Lodge at Rotorua, and the excellence of the papers presented. It was significant that Carrington was present from Darwin, aware of Australian indigenous concerns in a land of Aotearoa/New Zealand Maori culture. The conference extended the discussion of the consultation on "The Gospel and Culture" the previous year, and Darwin was mooted as a possible future venue. Melbourne was the venue for a well-attended conference in August 1987, when Dr Jurgen Moltmann and his wife, Dr Elisabeth Moltmann-Wendel, were the featured speakers. One of Moltmann's lectures was entitled "Possible Nuclear Catastrophe and God", and Dr John Patton from USA was the official responder. His response was from a pastoral perspective and provoked vigorous discussion.[18]

Early in September 1988 the conference convened at Burgmann College, Canberra, when the theme – appropriate for the bicentennial year – was "Australian Religious History". Withycombe headed the committee, and he published an account of the proceedings: *Australia and New Zealand Religious History 1788-1988*. Notable Australian scholars addressed the conference: the Rev. Professor Ian Breward, the Rev. Dr Richard Campbell, Professor Robert Banks, and Professor Bruce Mansfield. A historian from New Zealand was not forgotten, and provision of travel expenses by ANZATS allowed Dr Hugh Jackson from the University of

Auckland to attend. The overseas scholar attending was the Rev. Professor John Macquarrie. Given the number of gatherings in the bicentennial year, the success of the conference exceeded expectations. At the annual general meeting the Executive was re-elected, with Fr Michael Fitzpatrick as the out-of-state member. The Rev. Nan Burgess from New Zealand was elected as Vice-President. Chapter representatives to Council were:

Melbourne:	Maryanne Confoy
Brisbane:	David Pitman
Adelaide:	Romuald Barry
Darwin:	Kate Austin
Perth:	Richard Moore

Future conferences were listed to take place in July as follows: 1989 Perth; 1990 Brisbane; 1991 Sydney. Because of an airline pilots' strike, the Secretary, the Executive, and some other members could not attend the Perth conference. However, the joint conference with ANZSTS went ahead successfully with 60 rather than the expected 80 people present. The Rev. Dr John Neal headed up the organizing committee. The Council meeting scheduled for a time adjacent to the conference was cancelled.

Perhaps most importantly, ANZATS had been so successful in promoting ecumenical collaboration that theological teachers were occupied with this issue and national and international affairs took second place. National conferences in August were still a powerhouse of prophetic inspiration, pointing to the new directions in theological education, but at other times administration in regional centres took priority. This perhaps explained the decreasing interest in the chapters. Sydney, for example, had determined that the body establishing SCD would handle the business of the chapter. Later, when the ANZATS Executive was located in Sydney, it could act as the chapter.

In 1988 the Council meeting held in Canberra was notable for a number of interesting reports. Further developments had taken place within Colleges of Divinity/Theology. Chapter meetings were harder to organize because of the time required to get members together. In Queensland the Chapter now met only once a year. BCT was being courted by two universities, in order to increase student numbers. Griffith University

proved to be the more advantageous.[19] SCD was developing a Master's degree in Theology by course work.

When the Executive of ANZATS was located in Sydney, it acted as the Chapter. ACD reported that it had 250 students, and postgraduate degrees were being offered because of its connection with Flinders University. Western Australia reported that there had been no meetings of the chapter since PCD had been formed. Attention was drawn to the fact that Catholics in Western Australia related to South Australia and were not members of ANZATS. Nungalinya College in Darwin had nine full-time theology students, nine "by extension" diploma students, and special studies for Aboriginal women. Government withdrawal of Abstudy would leave such students in difficulties. The college now had a network of extension studies in many communities covering lay and ordained studies at diploma and certificate levels.

New Zealand said that St John's, Trinity, and the Baptist College had formed the Auckland Consortium with a contract with the MCD to teach for five years the Bachelor of Theology degree. The University of Auckland had issued an invitation to the consortium, which had pursued a relationship with the university while working for the Bachelor of Theology through MCD. Otago University was restructuring and the Faculty of Theology would become part of the Humanities School.

Decade of Solidarity with Women

When presenting the World Council of Churches' programme *The Ecumenical Decade of Churches in Solidarity with Women 1988-98* the Rev. Nan Burgess emphasised to the Council that it was not only for women. It invited men and women into a praxis of liberation. Empowering women to challenge meant re-asserting the rights given to all humankind by God, which had been lost or "clouded". It did not mean merely supporting women in their endeavours, or asking for a protected place in a man's world. The Ecumenical Decade challenged the world itself. This challenging path was not clearly defined and well worn; no such path existed.

Burgess went on to say that empowering women to challenge oppressive structures in the Church and the community was the first stated

purpose of the document and needed to be interpreted in particular contexts. For example, we cannot dismiss the challenge because in Australia and New Zealand women have the vote, can enter trades and professions, and can represent a constituency in parliament, opportunities that do not exist in many Third World countries. Inclusive language, which theological institutions were discussing within ANZATS, needed to be more a measurement of the acceptance of women; in our context, we need to go further and "explore attitude, vulnerability and costliness". In Western countries, Nan remarked, some women wanted to hold back, because they were happy with dependence. The challenge was to raise the consciousness of dependent women and those who encouraged dependency. The Decade was an enormous challenge. Could we entertain a vision of a new world, she asked, where men and women complement each other?

Constitutional Changes

A perusal of the amendments to the Constitution of ANZATS (originally approved in 1968) illustrates how the organization adjusted to new directions in theological education. In 1968 the Constitution defined a school as "any Christian theological seminary, college or institute in Australia and New Zealand". The aims were to provide a meeting-ground, where needs and problems could be studied and schools confer about matters of common interest, could promote the improvement of theological education, and could encourage the most efficient use of resources. Most significantly, the association would recommend standards and carry out an agreed evaluation of the educational enterprise of the members. Members would meet at least once every two years, and an elected Council would meet at least once a year. Changes to the Constitution might be proposed by a member to the Council, but would not take effect until confirmed by the next meeting of the association.

By 1974 some clarifications were needed. Should membership be open to schools in which people studied theology, but not for the ministry? And should membership be open to schools in which people were being trained for ministry, but not studying theology? The latter related, for example, to Catholic novitiates or separate houses for future priests doing secular university studies. Then there was the question of standards. In

dealing with the government, for example, was membership of the association sufficient guarantee that schools met a minimum standard? It seemed that the association needed to define its minimum requirements, although it was thought unwise to take any action that would disenfranchise current membership. Even so, a Commission on Accreditation (which was provided for in the Constitution) was set up to report to the 1976 meeting.[20] The Constitution was amended in 1975 so that "any school" was redefined as "any theological school" and theological school was defined as follows:

> Theological school means any seminary, college, or institution, or duly constituted joint teaching centre made up of two or more such seminaries, colleges or institutions which is
>
> (1) principally engaged in the study of theology at a tertiary level; and/or
>
> (2) substantially engaged in the study of theology at a tertiary level, as part of education for the Christian ministry.[21]

Thus "school" was more carefully defined, and note was taken of what was to become increasingly necessary, namely that joint or ecumenical faculties could apply for membership.

In 1976 the Constitution was again amended, to regularize the role of regional chapters and the right of the Council to fill casual vacancies and appoint proxies. Application for membership was to be submitted in writing to Council members, and the Council would have the right to investigate such applications. In the following year an Executive of the Council was established. The Melbourne members of the Council had acted as an Executive for some time, meeting several times in the year. This had proved useful, especially to the Secretary, in dealing with business between annual Council meetings. In 1980 an amendment further clarified the role of the Executive, indicating that the members had to be from the same state and that a decision to change the state of residence of the Executive had to be made by the annual general meeting twelve months before elections.

A consolidation of the Constitution was produced in 1978 incorporating the amendments of previous general meetings with revised num-

berings and three new sections: the Executive, regional chapters, and constitutional changes. The last was previously a paragraph under the heading of "The Council".

In 1981, at the request of the Executive, Fr Romuald Green proposed amendments that would mean that instead of the Council consisting of a President, two Vice-Presidents, a Secretary, a Treasurer, four official members and three co-opted member (12 in all), it should consist of a President, a Secretary, a Treasurer, three ordinary members and six regional representatives (each regional chapter to elect its own representative and advise the Council two months before elections). There would be a Vice-President, but the NZ regional representative would automatically fill this position. In recent revisions, chapters were properly constituted, and they participated in the decision-making of the association by electing one person from each chapter to vote at general meetings. Associate membership of a school was approved, but associates had no voting rights.[22]

The matter of the membership of consortia was not so easily solved, and it occasioned much debate. Some thought a consortium should be entitled to as many representatives as the total of the representatives that the member schools of that consortium should be individually entitled to, were they not members of a consortium; others that in the case of a consortium there should be three representatives.[23] This was not resolved until 1983, when after notices of motion and amendments the Constitution was left as approved in 1981.[24] Dr William Tabbernee had told the 1983 meeting that discussion had centred around (1) the possibility of categories of membership, (2) the distinction between (a) consortia and (b) institutions, such as the MCD and the ACD, and (3) the possibility of separate membership for members of consortia. That was a fair and succinct description of the issues. Consortia would now be entitled to three representatives. Individual schools who chose to pay subscriptions could also vote, even if members of a consortium.

ANZATS understandably always had an eye to raising adequate finances, as well as seeing that all member schools had the sense of participating nationally in the association. The development of consortia, especially in their initial stages, naturally sapped some of the energy that might otherwise have been available nationally. On the other hand, ANZATS by its structure and conferencing enabled information-sharing and consulta-

tion that consortia often needed.

A New Context

There were other matters that illustrated the new context of theological education in Australia and New Zealand in the 1980s. Steps were taken to keep the funding of theological education students before the government when a Senate Inquiry into Higher Education was announced. ANZATS argued that because the study of theology contributed to the well-being of the community through the work of ministers, laity, and church organizations, persons studying for accredited or recognized awards in theological disciplines should be eligible for Austudy.[25] In 1989 Senator Baden Teague wrote that there would be favourable consideration of Austudy and Abstudy for students at approved higher education institutions. "Appropriate definitions of theological courses" would need to be discussed with ANZATS and "other representatives of theological colleges which are equivalent to those university and college courses which are already approved for Austudy and Abstudy assistance".[26]

It became clear that theological students would be eligible for assistance provided the courses they were doing were related to "universities, colleges of advanced education and TAFE colleges"; that is, "institutions that were supported by public funding whether by a State, Territory or the Australian Government".[27] There was therefore an added incentive for Colleges of Divinity to relate their courses to a university. Some universities were glad to have theological students to augment their numbers. For example, beginning in 1992 MCD entered into agreements with both Melbourne and Monash universities to offer combined Bachelor of Arts and Bachelor of Theology degrees.[28] In Sydney, state recognition had been granted for theological degrees and diplomas, but the SCD had no firm plans to relate to a university. If a student happened to be studying religion at the University of Sydney the case was different.

The matter of portability of academic credits was raised in 1985 by SCD. An agreed policy needed to be put in place to enable students to claim credit for studies already completed in one college to be accepted in another. Such a policy would facilitate an interchange of students and, if the Pacific schools were included, facilitate interchange in a wider area. The Rev. Ray Hartley of the ACD agreed to seek information from various

deans with a view to drawing up such a policy. An exchange of handbooks annually was soon in place. In 1986 Dr Keith Farmer of the Churches of Christ College and SCD collated specific information from six Colleges of Divinity/Theology detailing portability of credits.[29]

Colleges of Divinity or their equivalent often acted as chapters of ANZATS, so much so that members wondered whether chapters should continue. In 1987 there were 18 schools that did not so relate, according to the Treasurer. So it was decided that chapters should continue as previously.[30] In 1986 a national consultation on Supervised Field Education in July 1988 in Sydney was proposed by the Rev. Dr Milton Coleman and the Rev. Dr David Pitman, to which the ANZATS annual general meeting gave its blessing, because it and Secretary Fullerton had earlier seen the potential of this aspect of theological education. A regional consultation was proposed for Brisbane in July 1989. An Association of Theological Field Education was in place by 1991,[31] and a triennial conference was planned for Auckland in 1993 to follow the ANZATS conference.[32]

The World Council of Churches Assembly was to meet in Canberra in 1991, an event of which ANZATS was excitedly aware. It was an opportunity for students as well as theological teachers.[33] A component for credit in Ecumenical History and Theology was subsequently devised by UTC and approved by SCD, and a number of students (93 enrolled through the SCD) attended seminars in the week before the Assembly and the plenary sessions of the Assembly itself. Expenses of the seminars were met by ANZATS. Other expenses were paid from student fees.

The successive *Fact Book*s listing all schools and lecturers had been of immense value from 1971. Later they were produced to cover two or three years, because of the cost of production. The cost of printing the 1987-89 *Fact Book* was $3228. From 1987 it was decided to devise a new questionnaire to specifically include lecturers emeriti and associates, thereby extending its usefulness.

Barnes was elected Moderator of the New South Wales Synod of the Uniting Church in 1986 and he wanted to hand over the reins to a new Secretary. Despite the new provision of $2000 a year honorarium, a new Secretary could not be found, after many approaches in Sydney, Brisbane, and elsewhere. Without a secretary, the future for ANZATS was

worrisome. Nevertheless, ANZATS did not lose its sustaining vision, and it adjusted to the new directions to which that vision led them. Individual denominational emphases could be maintained while sharing fruitfully in academic requirements and new theological insights. With the eventual election of the Rev. Professor Norman Young from Melbourne as Secretary, it was again more convenient for the Executive to meet in Melbourne. Young took over in December 1989.

In some respects the impetus of ecumenical collaboration had been so successful, albeit time-consuming in setting up and administering regional umbrella institutions, that members had little time for national administration. Co-operative classes meant more students and more assessments or, if classes were the same, assessments had still to be moderated in the interests of the co-operative organization. The Colleges of Divinity at Adelaide and Perth had their charters through Flinders and Murdoch universities respectively, thus gaining TEAS for participating students. Teachers, however, had significant increases in teaching and administration, but no financial advantage for their schools.

WOCATI

The World Conference of Associations of Theological Institutions (WOCATI) was inaugurated in June 1989 at Yogjakarta, Indonesia, which the Rev. Dr Ian Williams from Melbourne (who had attended) recommended ANZATS should join. WOCATI was sponsored by PTE of the World Council of Churches, and it represented 24 associations of theological schools, institutions and programs. At the request of the Rev. Dr Hans Spykerboer of Brisbane, who believed that theological education was a wide-ranging concern, not limited to associations of theological schools, Williams raised the question as to whether theological faculties in European universities might join. The decision was that WOCATI was limited to associations. The Dean of the ACD, the Rev. Ray Hartley, who received a copy of the draft Constitution, believed it was guilty of "blatant sexism".[34]

Williams also attended the global consultation on "Spiritual Formation in Theological Education", following on the WOCATI meeting.

The Rev. Dr Yeow Choo Lak, newly appointed Secretary of WOCATI, wrote a little later inviting ANZATS to affiliate for $US100 annually.

Not only contextualization challenged Australasian theological educators, but also globalization. At the inaugural meeting of WOCATI, Third World associations affirmed the importance of contextualization; but globalization, an explicit emphasis within many North American seminaries, was accepted by PTE as a major focus. Globalization as a fundamental commitment for the world and its future in the light of the demands and promise of the Gospel provided strong theological support to the establishment of a global network and organization such as WOCATI.[35] Central to its aims and purposes were the twin goals of contextualization and globalization.

Endnotes

1. Message of the WOCATI Congress, Nairobi, 1996.
2. AGM, 30-31 August 1983.
3. The Rev. Dr Cyril Connolly briefly replacing Dr Brundell on the Executive. Fr Michael Fitzpatrick (Victoria) was the out-of-state member, but he was rarely able to attend meetings. The Constitution required that the Vice-President be from New Zealand.
4. Eric Osborn, "Tendencies in Australian Theology", *Colloquium* 12 (n.d.) 2-16.
5. Melbourne, 1986.
6. ACTE voted itself out of existence in 2003 when The University of Auckland set up its School of Theology and established new relationships with theological colleges.
7. Council, 15-16 May 1985.
8. *Fact Book*, 1971, p. 6, quoting the Martin Report.
9. ANZATS Constitution 1, 2.

10. See Trevor Zweck, "Standards for ANZATS Theological Libraries", *Colloquium* 16:1 (1983) 58-63.
11. AGM, 15-16 May 1986.
12. W. W. and S. Emilsen (eds), *The Uniting Church in Australia: The First 25 Years*, Melbourne, 2003, p. 242.
13. Consultation Report, 15 May 1986, p. 2.
14. Executive, 15 May 1987.
15. Executive, 5 November 1993.
16. AGM, 6 September 1988.
17. This seems to have begun in 1987. Executive, 15 May 1987.
18. Fullerton letter, 4 September 2003. See also J. Moltmann, "The Ecological Crisis: Peace with Nature", *Colloquium* 20:2 (1988) 1-11.
19. Executive, 3 June 1992.
20. Biennial meeting, 17 August 1974. The commission seems not to have reported as requested in 1976.
21. Meeting, 19 August 1975.
22. AGM, 11-12 August 1981.
23. AGM, 17 August 1982.
24. AGM, 30-31 August 1983.
25. Austudy replaced TEAS as the Commonwealth government's assistance plan for eligible tertiary students.
26. Letter from Senator Baden Teague to ANZATS Secretary, 20 January 1989.
27. Letter from Peter Duncan MP to Senator Teague, 28 November 1988.
28. Executive, 3 June 1992.
29. See newsletter, November 1986.
30. AGM, 29 August 1985, and Executive, 15 May 1987.
31. Executive, 14 March 1991.
32. Council, 13 July 1992.
33. AGM, 6 September 1988.
34. Letter from Hartley to ANZATS, 21 March 1989.
35. Ian Williams Report to ANZATS, 30 June 1989.

Chapter 6

The Global Perspective

Contextualisation and Globalisation

Since its beginning in 1968, ANZATS had in various ways acknowledged that the teaching of theology in Australia and New Zealand should be relevant to its context. Not that scholars were ignoring the importance of the European tradition: postgraduate studies overseas and overseas speakers at conferences indicated their indebtedness to the northern world. However, the vast southern continent, New Zealand, and small nations in the Pacific all had their own contexts. The culture of the region was an indigenous culture – Aboriginal, Melanesian, Maori and Polynesian – as well as the multiculturalism of Australasia that arose from immigration. It was not an easy task to take into account all the factors that impinged upon a contextualized theology to be taught to aspiring ministers in the second half of the twentieth century. Nevertheless, a particular context cannot alone determine theological conversation; account must always be taken of the wider Church and its theological concerns lest the Christian understanding of God be trimmed down.

Then there was the new challenge in theological teaching: to relate contextualization to globalization. On 8 December 1989 the ANZATS Executive resolved, on the recommendation of the Rev. Dr Ian Williams (see p. 101 above), to accept the invitation to become a foundation member of WOCATI.[1] The New Zealand association sought membership a few years later without severing its links with ANZATS.[2] The WOCATI Congress convened for the second time in 1992 in Pittsburgh, when Williams and Sr Maryanne Confoy represented ANZATS. Sr Confoy reported to the Executive that Williams made a "significant impact", and he was elected to the WOCATI Executive.

The report on the 1992 Congress declared that globalization helps to prevent an absolutizing of the partial by insisting that all forms of contextual theology be placed under the wider horizon of a global perspective. This conviction was based upon the universal imperative of the Gospel and the awareness of living in one world. One question kept emerging: was globalization another form of northern theological imperialism? The answer, according to the 1992 Congress, was to say that if globalization can prevent an absolutizing of the partial, only a contextual theology could give a concrete and dynamic expression to the universal claims and promises of the Gospel within specific localities. There is dialectic involved. Nevertheless it was better to accept a hermeneutic of affirmation in regard to globalization rather than a hermeneutic of suspicion.[3]

In 1996 Williams, a member of ANZATS Executive and Council was elected Secretary/Treasurer of WOCATI, an indication that Australia and New Zealand saw the wisdom of being involved in promoting the global perspective inherent in the Gospel. The value of the Australian connection was enhanced when the WOCATI Executive met in Melbourne in December 2003.

Back in Melbourne

When the ANZATS Executive met in May 1990 at the Churches of Christ Theological College, Dr William Tabbernee was President, the Rev. Dr Norman Young was the newly appointed Secretary, and the Rev. Graham Lehmann was Treasurer. Sr Maryanne Confoy, the Rev. Dr R. McKinney and Williams were the other members of the Executive. Lehmann would serve as Treasurer for ten years. Young had been Professor of Systematic Theology at Queen's College from 1964, and subsequently at UFT. Young had been interested in ANZATS from its inception and as Secretary was well able to follow the model of his colleague, the Rev. Dr Doug Fullerton. Tabbernee, Principal of the College of the Bible (later renamed as the Churches of Christ Theological College) since 1981, had had a long and significant association with ANZATS. He was appointed to attend the World Council of Churches Assembly in Canberra in 1991 as the ANZATS representative, thereby maintaining its ecumenical commitment and global perspective. All the members of the Executive were well quali-

fied to match the challenges of the 1990s. At its first meeting the Executive decided to maintain its calendar of annual conferences (now in July) five years in advance, so that regional schools were well aware of the sequence.

The conference in Brisbane in 1990 received warm approval, especially for the skill of the organizing committee. The theme was "The Church's Mission Today", featuring Dr Sean Freyne, the Rev. Dr Athol Gill, Dr Muriel Porter, and Fr Edmund Campion (who gave a lecture commemorating John Henry Newman). All took care to confer beforehand and to contextualize the conference theme. By November 1990 Tabbernee had notified the Executive that he had accepted an appointment as President of Philips Graduate Seminary in Tulsa, Oklahoma, USA. The Executive recorded its regret and noted Tabbernee's significant contribution to theological education in Australia.[4] The Rev. Dr Ken Manley was asked to take the President's office. While the Secretary was on leave, Fullerton was asked to act from 1 January to the 30 June 1991. Fullerton was again asked to be Acting Secretary from 1 May 1992 to 30 June 1993.

There was a request from the University of Otago to hold the 1991 conference in Dunedin, but ANZATS decided otherwise. The conference was held at Morling College (Baptist) in Sydney, with the theme "The Future of Theological Education". The conference discussed issues surrounding newly ordained ministers and women in ministry, particularly in regard to community expectations. Professor Charles Birch dealt with theological education and eco-justice, and Assoc. Professor Michael Horsburgh with changes in society. The annual general meeting and Council meetings were held during the conference. Reports were given on new initiatives and developments in the regions, and despite the increasing cost of the *Fact Book*, it was decided not to decrease the content.[5]

SBL 1992

An event promising worldwide participation was to take place in Melbourne in 1992. The Society for Biblical Literature (SBL) International Congress was scheduled for July and co-operation with ANZATS was sought and eagerly extended. The American Academy of Religion and the Association of Theological Schools (ATA) were joining in the planning for the Congress. From Australia ANZSTS and AASR assisted in conference

planning, as well as the Catholic Biblical Association, the Australian Association for Jewish Studies, and the Australian Association of Religious Educators. Dr Kent Richards from USA visited the Executive in May 1991 to set the organizational wheels turning. He reported that SBL had 5000 members, of whom 1500 lived outside the USA.

ANZATS members were invited to give papers, and it was readily agreed that there be time for Council and annual general meeting meetings of ANZATS. The Rev. Dr Milan Opocensky, General Secretary of the World Alliance of Reformed Churches in Geneva, who would be visiting Australia at the time of the Congress, was invited to participate, thereby maintaining the ANZATS conference tradition of overseas theological scholars as lecturers. There were only 800 or so participants, but they represented many countries. The papers were of outstanding scholarly quality, yet the smaller than expected number attending, few plenary sessions, and the lack of a place for all to meet informally meant the Congress lacked focus and became very diffuse. It provided Australian and New Zealand participants with only a sample of global issues.

ANZSTS proposed an amalgamation with ANZATS, and this was discussed at an Executive meeting in June 1993. The association welcomed the proposal, but in the end the amalgamation did not take place. However, it did help ANZATS to look at its future directions more seriously. Council membership was confirmed in 1992 as follows: Manley as President; New Zealand nomination as Vice-President; Young as Secretary; Lehmann as Treasurer. Other Executive members were the Rev. Richard Tutin from NSW; the Rev. Professor Bruce Upham from the Queensland; the Rev. Dr Les Brockway from the Northern Territory; Dr Richard Moore from Western Australia: and the Rev. Dr Vic Pfitzner from South Australia.[6] In 1993 Sr Katrina Brill (as NZ Vice-President) and Tutin joined the Council in place of the Rev. George Garnsey. Sr Maryanne Confoy, the Rev. Dr Ian Williams, the Rev. Dr Colin Kruse (all from Melbourne), together with the President and Secretary, formed the Executive.

NZ Conference 1993

The annual conference in 1993 took place in Auckland at the College of St John the Evangelist, which was celebrating the 150th anniversary of its

foundation. Adjacent to the conference the triennial gathering on Field Education took place at the Franciscan Priory at Mt Roskill in Auckland. The keynote speaker was the Rev. Dr (later Bishop) David Walker of Sydney, the National Co-ordinator of the Australian Consortium on Experiential Education. Key speakers at the ANZATS conference were Professor Elizabeth Clarke, a Patristics scholar from Duke University, North Carolina, and Professor Keith Ward, recently appointed Professor of Theology at Oxford University. Members' papers were restricted to 12, and there were workshops in Church History, Ethics, Systematic Theology, Communications, and the place of theology in universities.

As in 1992, reports from the Australian states and New Zealand were fairly lengthy. For the University of Otago (Dunedin), distance and community education were major issues. In Auckland ACTE had five affiliated colleges and a deep involvement with The University of Auckland involving 400 students. NZATS (the successor of NZATC) had 12 member schools. Where lecturers were 50 per cent involved in university faculties, there were obligations to meet university criteria, such as research and teaching competence. Funding received for theological schools was related to the number of full-time students. Part-time students were accounted for according to an agreed formula.

The report from Western Australia stated that in 1993 PCD was operating in its eighth year on two campuses. The one at Murdoch University involved Catholics, Anglicans, and the Uniting Church. The other campus was at the Baptist Theological College. There were some postgraduate students. PCD expected to receive full government funding by 1995/96 and to be integrated into the School of Social Sciences of Murdoch University. Libraries of the Anglican and Uniting Church were being merged to form the theology library of Murdoch University, and PCD was actively involved in raising funds for accommodation and a chapel for worship on the campus.

In South Australia, ACD, like PCD, involved the Catholics, Anglicans, and the Uniting Church. The Lutherans had their own degree-accredited programs, although administrative links were retained with the ACD, which it had helped to establish. The Bible College of South Australia and Burleigh College (Baptist) were now teaching for the ACT awards. Tabor College had recently received provisional accreditation.

ACD was becoming more involved with Flinders University. Like PCD, there was an increasing enrolment in postgraduate studies.

Unlike the states, the Northern Territory was still in the process of establishing a partnership with the Catholic Church, and procedures for accrediting diplomas and certificates in relation to TAFE and bachelor degrees with a higher education institution. Management structures of Nungalinya College to facilitate extension programs with Aboriginal and Islander communities were under way. It was hoped to gain funding for theological and bicultural studies.

The report from New South Wales showed that SCD had been in operation for over 10 years and involved seven institutions. The notable exceptions were Moore College (Anglican) and Morling College (Baptist). SCD had degree-granting status, but was not related to any university, discussions with Sydney and Macquarie universities having been unsuccessful. One Catholic institution would probably affiliate with the newly developing ACU, which contemplated teaching theology. Both Sydney and Melbourne were aware of this possibility. The Master of Theology program had developed well.

In Queensland BCT represented St Francis (Anglican), Banyo (Catholic), and Trinity (Uniting Church). The Bible College of Queensland, Kenmore College, and the Baptist Theological College formed a consortium affiliated with the Australian College of Theology. The Bible College, however, had recently become a member of ANZATS. BCT was negotiating an arrangement different from those of other states. In conjunction with Griffith University, it planned a five-year degree program conducted jointly by the colleges affiliated with BCT. The program would attract, it was thought, Austudy funding, and students would be eligible for their own Austudy grants. A School of Theology, Spirituality, and Social Justice was established at Griffith University, offering a Master's degree, and PhD by thesis.

MCD had 1750 enrolments (60 from China) and 110 postgraduates. The new Master of Ministry program had over 60 enrolled, and there were hopes that a Doctorate of Ministry program would be in operation by 1994. It was the opinion of the Dean, Harold Pidwell, that the Doctor of Ministry programs undertaken in Australia with oversight from North

American seminaries were not educationally helpful. MCD had agreements with both Melbourne and Monash universities to offer combined Bachelor of Arts and Bachelor of Theology degrees. The Dean noted that the theological journal *Pacifica* was now the official publication of MCD.

For just over a hundred years the Australian College of Theology had granted awards to theological students. In 1992 it had 2000 students from 25 institutions. The ACT now offered a Bachelor of Ministry degree significantly different from the Bachelor of Theology degree and was moving towards one diploma, the Diploma in Theology, with varied majors: for example, in Liturgy and Missiology. A formal relationship with selected universities was on the agenda.[7]

The ACT and MCD were large institutions, each with a long history, but MCD of recent years demonstrated remarkable resilience to the changing educational situation in relation to theology and the universities in Melbourne, allowing other centres to make innovative moves towards the formation of Colleges of Divinity/Theology in their own spheres. In 1993 MCD affiliated with The University of Melbourne. Now the ACT – with membership in ANZATS, and strengthened by those evangelical colleges or consortia that felt happier with ACT than joining Colleges of Divinity aiming at university connections – was showing a similar desire to provide new programs and meet the needs of the churches for people with a variety of gifts for professional ministry. At the beginning of the 1990s, relations with universities were settling down, and theological lecturers, albeit burdened with a more than a little administration, were eagerly responding to crossing-denominational boundaries and to finding their qualifications recognized in university faculties. Postgraduate study was developing, especially doctoral studies in religion or theology that could be done at home rather than overseas.

Prof. James B. Wiggins from Syracuse University, USA, had written to ANZATS suggesting that there might be co-operation in doctoral studies with the American Academy of Religion.[8] The Executive was asked to consider a national colloquium on postgraduate work. The Rev. Tosh Arai, now the Associate General Secretary of the CCA, drew the attention of ANZATS to the Asian Ecumenical Educational Exchange, offering travel grants to students who wanted to study at centres in Asia, and also looking for free places in Australian theological schools. He referred to the

Asian Missionary Support Program, which included travel grants for theological teachers willing to teach in Asia.[9] ANZATS had long assisted Asian students. Exchange or provision of teachers was a little more difficult, but the information was circulated to schools. The suggestions from Wiggins in USA and from Arai on behalf the CCA emphasized for ANZATS the implications in joining WOCATI: that their vision now had always to keep the global perspective in view.

Adelaide 1994

The 1994 ANZATS conference took place at Luther Seminary, Adelaide, in conjunction with ANZSTS and AASR. The theme was "Sin and Grace – Gender Perspectives", with keynote addresses by Dr Theresia Hinga from Kenyatta University, Kenya; the Rev. Professor Jane Dempsey Douglass from Princeton University; and two Australian scholars, the Rev. Dr Dorothy Lee of the UFT, Melbourne, and Fr Tony Kelly, a systematic theologian and author also from Melbourne. The original suggestion for a theme was "Contemporary Women Scholars".[10] Thought was given to having a "Women's Space" and a book launch of *Freedom and Entrapment: Women Thinking Theology*.[11] The opportunity to meet and talk informally has always been a valued part of the proceedings. Annual conferences, still normally shared with ANZSTS and AASR, had introduced workshops and symposia in addition to members' papers, indirectly stimulating teachers to experiment in the lecture room. The concern for Australian and New Zealand schools to be more involved in postgraduate studies had been emphasized by a five-year-plan within ANZATS for some time.[12] The result was a seminar (which included ANZSTS and AASR) as part of the conference: "Enhancing Postgraduate Theological Study in Australia and New Zealand". The Council at the time of the Adelaide conference noted that. Dr Richard Moore of Western Australia was retiring after many years service to ANZATS.[13]

Widening Horizons

Widening horizons were to the fore when ANZATS took note of the Australian Theological Forum (ATF, originally "Foundation"), the purpose of which was to engage with other disciplines or areas of social and cultural concern. ATF encouraged Theology in an ecumenical context in association with universities, theological institutions, and other interested groups and individuals. It was decided to share information about conferences of ATF.[14] The Rev. John England, Associate Dean of PTCA, wrote in 1992 asking for the participation of ANZATS in a forthcoming convocation.[15] ANZATS was happy to co-operate and Williams attended the convocation. Dr England also asked for copies of papers of the conference of 1991 on theological education, which unfortunately ANZATS could not provide.[16]

Another horizon for ANZATS to consider once again was the proposal to amalgamate with ANZSTS. The two associations had similar beginnings and annual conferences had been shared events. Of recent years, however, numbers attending these conferences, the principal activity of ANZATS, had declined. This was due in part to contact between faculties in the same region and common links to universities rather than through ANZATS chapters. Representations to governments were being made directly by Colleges of Divinity and consortia. ANZATS had been founded to help establish such relationships. ANZATS therefore welcomed the proposal, offering some ways of moving forward.

Constitutionally the category of "personal member" could be enlarged to include present and potential members of ANZSTS and their names and addresses included in the *Fact Book*, a representative of personal members could be included on the Council, Executive, and chapters. The journal *Colloqium*, long sponsored by ANZSTS, would continue and be under the general oversight of ANZATS. It was decided to send a copy of these suggestions to Upham of ANZSTS.[17]

Future Directions 1

By 1999 little progress had been made, so the President was asked to prepare a paper about the future direction of ANZATS, including ways in

which conferences might be organized, consultation with other conference organizing bodies, such as ATF and ACTA, and whether ANZATS should have an ongoing conference committee. The result was that following the President's report that year, the annual general meeting formed a Conference Planning Committee with the Secretary of ANZATS as convenor, a representative of ANZSTS and representatives of the previous and forthcoming annual conferences. The committee would supervise long-term planning of venues, co-ordination of invited conference speakers and themes, provide advice and backup to the local planning group, liaise with other bodies – for example, ATF, ACTA and AASR – develop policy on questions of location and rotation of venues and obtain feedback so as better to evaluate conferences.[18] It was obvious that this committee would need to work out the parameters of its responsibilities in relation to the local planning committee. In years gone by, the local committee had taken full responsibility, albeit the Executive of ANZATS was fully informed and determined the sequence of venues.

At the beginning of 2000 it was realized that the Committee of Deans of Theological Consortia (CDTC) had been meeting since 1995 and had been in discussion with the Commonwealth government about the funding of theological education. In fact, accreditation of degrees was a state matter, so it appeared that ANZATS had no role to play. With the retirement of Young in July 1998 after years of fine service as Secretary (in recognition of which he was made a life member), the future had seriously to be considered.[19] Nevertheless, at the end of 2000 the Rev. Harold Pidwell declared that ANZATS still had a key role to play in representing theological education to government, rather than CDTC, and could assume a new role in the professional development of academic administrators.[20] Pidwell, Dean of MCD since 1991, undertook the role of Secretary of ANZATS from July 2000, following the Rev. Dr Colleen O'Reilly, formerly of Sydney, who was Associate Dean and Director of Ministry Studies at MCD. Pidwell was a Baptist, with experience of the NZATS, and had been had been a member of the Melbourne Executive since 2000. The future of ANZATS therefore remained firmly connected to Melbourne and the relationship between ANZATS and MCD continued.

The Ecumenical Theological Education section of the World Council of Churches co-sponsored a successful consultation in Sydney in

November 1994 on the "Viability of Ministerial Formation", with ANZATS, MATS, and SPATS. Dr Judo Poerwowidagdo of the World Council of Churches participated, outlining the purpose, aims, and goals of the consultation, which was one of several sponsored by the Ecumenical Theological Education unit throughout the world. One of the key questions addressed was the way in which theological education programs equipped the leadership of the church. The Rev. Dorothy McRae-McMahon led Bible studies, and several other Australians gave presentations. During the consultation, participants gathered in regional groups and discussed issues associated with the viability of ministerial formation pertinent to the particular context. "Focus groups" discussed:

- ministerial formation and women
- ministerial formation and mature-age students
- ministerial formation and the twenty-first century
- ministerial formation and spirituality
- ministerial formation and financial viability

ANZATS did not neglect its concern for theological libraries after the formation of ANZTLA, but rather worked in fruitful collaboration with it. The World Directory of Theological Libraries sought the help of ANZATS, but that was a matter for ANZTLA. For the guidance of students, Dr Lawrence McIntosh of ANZTLA drafted a *Style Manual* for the preparation of papers and theses in religion and theology. ANZATS had a small committee working with him, which included Breward and Manley. ANZATS was happy to contribute $2000 to the publication costs of the *Style Manual* being prepared by ANZTLA.[21]

Membership and Accreditation

The 1995 annual general meeting had to come to grips with accreditation matters. Coolamon College, a distance education institution of the Uniting Church, was accepted as a member. The application of Jubilee Bible College was not so easy. Early on, when the Rev. Dr Keith Cole had been the Secretary, ANZATS had been much concerned with accreditation and maintenance of theological standards. There was provision in the Constitution for a committee on accreditation to be set up. Developments in relation to government and universities moved the accreditation discussion

into other circles, although initially it was useful for government to consult with ANZATS rather then a myriad of institutions.

There was an increasingly varied and complex relationship to universities to be kept in mind, Pidwell told the meeting. It might have been possible, the annual general meeting of 1995 thought, to grant associate membership to a Bible College that did not seem to fit the criteria of a "theological school". By July 1998 the Executive recommended to the annual general meeting, which suggested only minor amendments, the formation of a Commission on Accreditation for processing applications for full membership. It would consist of three persons, one from a College of Divinity/Theology, one would be a librarian and one conversant with administrative and accreditation procedures. The Commission would visit the applicant institution to check on:

- the qualifications of teaching staff, research and study opportunities, and engagement in the appropriate academic network;
- the size, quality, policies, and services offered by the library;
- the size, performance, and experience within the institution of the student body;
- the policies, financial standing, and ecclesial relationships of the institution;
- the relationship of the institution with other tertiary institutions, its curriculum and courses of study, including their level, its ability effectively to deliver those courses and its commitment to participate in the ethos represented by ANZATS.

The institution in question would be given an opportunity to read the Commission's report. The Commission would then recommend approval, conditional approval, associate membership, or disapproval to the Council, which would make a recommendation to the annual general meeting. The cost of the visitation would be born by the applicant institution.[22]

In the case the Nazarene College, Brisbane, the Queensland chapter was asked by the Executive of ANZATS to act as the Accreditation Commission in accordance with the criteria above. The chapter recom-

mended membership be granted, but the Council believed the documentation supporting the application was inadequate.[23] The following year the Nazarene College was granted associate membership for five years "or earlier or until such time as the majority of their full-time faculty had successfully completed the doctoral programs" in which they were enrolled.[24] It is noteworthy that this procedure sought to maintain the theological and academic standards embraced by ANZATS over the years for individual schools and had not taken for granted participation in a degree-granting consortium, albeit a member of ANZATS.

While ANZATS discussed its future and tried to maintain its global connections the annual conferences continued, although attendances in the 1990s were below those of the 1980s. Maintaining university connections and the administrative load that entailed worked against a full commitment of theological teachers to ANZATS. Often the preference was to attend a conference devoted to a particular discipline. The associated Council meeting and annual general meeting still provided a good forum for information-sharing on developments and assessing future directions. Sydney's inability to find a group willing to organize the 1995 conference points to the difficulty of ecumenical ventures in theological education in that city. Co-operation with the Anglicans was possible only with St John's, the small college at Morpeth near Newcastle.

Canberra became the venue in September of that year, with Professor George Lindbeck and Ms Sarah Maitland as lecturers, the local committee being headed up by the Rev. Colin Dundon from St Mark's. There were about 90 members of the conference, who enjoyed the theme "The Gospel: Its Uniqueness in the Context of Pluralism". There was a half-day overlap with ANZTLA. Maintaining its commitment to women in theology, it was decided to fund the attendance of a Maori woman at a SPATS conference on "Women's Theology – Pacific Perspectives".[25]

The Council noted the concern of NZATS to maintain its own connection to WOCATI and have its own *Fact Book*. However, there was no thought of severing the relationship between ANZATS and NZATS.[26] Perth would be the venue for the 1996 conference at Kingswood College with the Rev. Dr Alister McGrath, Professor of Theology in Oxford University as keynote speaker and the Rev. Dr John Dunnill in charge of local

arrangements. "Reconciliation" was the theme and a handsome handbook for the conference was prepared.

Ken Manley had been a much-appreciated President, but he retired at the 1996 annual general meeting owing to pressure of work. The Rev. Prof. Frank Rees of Whitley College became President, Sr Katrina Brill of New Zealand became the Vice-President, and Young and Lehmann remained as Secretary and Treasurer. The Rev. Dr Colleen O'Reilly, Sr Margaret Jenkins, and the Rev. Dr Ian Williams made up the rest of the Executive.[27] Banyo in Brisbane was next in line to host the annual conference (in July1997), the theme being "Ecumenism in Theology: Relating the Christian God in a Pluralistic World". The Rev. Dr Michael McClure included students in the local preparation for the conference and it was agreed to provide scholarship assistance to two students from member institutions who were working on the conference theme for that year, enabling them to attend the conference. Subsequently this became regular practice. At the elections the Rev. Dr Keith Carley replaced Sr Brill as the New Zealand Vice-President. The College of Theology, Notre Dame University, Western Australia, was received as a member.[28] That brought ANZATS membership of denominational colleges (not including Bible colleges) to just under 60 in 1997. Many were also members of consortia.

Endnotes

1. Confirmed AGM, 3 July 1990.
2. Council, 24 September 1995.
3. Report of WOCATI Congress, 14-21 June 1992, Pittsburgh, USA.
4. Executive, 14 March 1991.
5. Council, 2 July 1990.
6. Executive, 5 August 1992.
7. The information from the regions referred to above comes from the

AGM of 15 July 1992 and 6 July 1993.
8. AGM, 6 July 1993.
9. AGM, 15 July 1992.
10. Executive, 5 February 1993.
11. Eds. Maryanne Confoy, Dorothy Lee and Joan Nowotny, Melbourne, 1995.
12. Executive, 22 April 1993.
13. Annual general meeting, 6 July 1995.
14. Council, 24 September 1995.
15. Report, Ian Williams, 1995.
16. Executive, 29 October 1992.
17. Executive, 11 June 1993.
18. Executive, 26 May, and Council, 5 July 1999.
19. Executive, 11 February 2000.
20. Executive, 7 December 2000.
21. Executive, 27 August & 5 November 1993.
22. Council, 5 July 1998.
23. Council, 7 July 1999.
24. AGM, 5 July 2000.
25. Council, 24 September 1995.
26. Ibid.
27. AGM, 10 July 1996.
28. AGM, 7 July 1997.

Chapter 7

Towards the New Millennium

As the 1990s were coming to an end, the conference scheduled for Melbourne 1998 at Newman College had as its theme "Beyond 2000: Theological Education in an Ecumenical, Plural and Global Context". The theme encapsulated 30 years of ANZATS experience. Beginning in the late 1960s as an ecumenical venture, it soon had to cope with remarkable changes, and realized, along with Asian and Pacific communities, the importance of doing theology in context. Although reared in the traditions of European thought, theology in Australia and New Zealand was soon challenged by a variety of diverse contexts, because of a new theological understanding of indigenous peoples and a variety of significant migrations.

Yet the particularity of these contexts was in danger of absolutization and needed the balance of a global perspective. So ANZATS readily participated in the global initiatives shown by WOCATI. It appreciated the wisdom of relating the local to the global. The Rev. Professor Christiaan Mostert and Dr Kathleen Williams attended the WOCATI Assembly in Thailand in 2002 and contributed significantly to a revised ecumenical understanding of theological education. When the WOCATI Executive met in Melbourne at the end of 2003, members were highly impressed with the level of ecumenical co-operation in theological education in Australia. So ANZATS and WOCATI have mutually benefited by their association. If towards the end of the 1990s ANZATS had lost some of its momentum, 2002/03 saw a renewed enthusiasm.

At the annual general meeting in 1998, the Rev. Dr Simon Rae replaced the Rev. Dr Keith Carley as New Zealand Vice-President. Mostert (from UFT, Melbourne) joined the Executive along with the Rev. Dr Ann McElligott, Principal of St John's College, Morpeth (New South Wales),

the Rev. Dr John Koch (South Australia), the Rev. Dr John Olley (Western Australia), and the Rev. Wali Fejo (Northern Territory). Queensland was yet to appoint a representative. Conferences were scheduled as follows: 1999 at St John's College, Morpeth; 2000 Christchurch, New Zealand, with the theme of eco-theology held at College House (which was very well attended except that an excursion clashed with the annual general meetings of ANZATS and ANZSTS); 2001 Adelaide.

In view of the conference in Melbourne on Christian Citizenship to commemorate the centenary of Federation in 2001 planned by the Centre for Public Policy at the University of Melbourne and the ATF, the Adelaide plans were deferred until 2002.[1] The ANZATS conference would precede and include attendance at the planned conference, which extended its theme to read: "Spirit of Australia: Religion in Citizenship and National Life". Dr Robert Gascoigne of ACU, Strathfield (New South Wales), was invited by ANZATS to give two papers related to the theme on ethical decision-making in post-modern public life.[2] Dr Marion Maddox of the Victoria University of Wellington also lectured on a politics and ethics theme. The Hon. Brian Howe AM addressed the 2001 conference dinner.

Beyond 2000

Arrangements for the "Beyond 2000" ANZAT/ANZSTS conference (1998) were in the hands of the Dean of MCD, the Rev. Harold Pidwell. The University of Melbourne, MCD, and *Pacifica* envisaged a major Australian theological event.[3] It was anticipated that the Catholic Biblical Association, ACTA, and the Catholic Moral Theology conference would be held concurrently. Disappointingly, The University of Melbourne did not contribute any funds, as had been anticipated.[4] Invited speakers were Professor Judith Berling from the Graduate Theological Union, Berkeley, California, who due to illness made her presentation by video; Professor J. Dorcas Gordon, Director of Ministry Studies at the Toronto School of Theology; and Professor Paul Bradshaw from the London Centre of the University of Notre Dame. Professor Alan Gilbert, Vice-Chancellor of The University of Melbourne, addressed the Sunday evening dinner gathering.

Selected Australian scholars contributed to the conference theme, so that participants were not merely regaled with lectures. Varied short papers by conference members still held a traditional place in the program. The MCD journal *Pacifica* had published the major addresses a month before and attracted 14 latecomers. There were 156 registrations. A plenary session in the latter part of each afternoon was attended by only about one-third of the conference. Commenting on the conference, Pidwell said that to a large extent the location determines its success, not merely the featured lecturers. The ability to socialize together is a major factor in conference success, as is ease of travel. He also suggested the setting up of a conference committee and emphasized the importance of publicity.[5]

St John's, Morpeth, near Newcastle, was the venue for the 1999 joint (with ANZSTS) conference, presenting a cross-disciplinary conversation between New Testament studies, Systematic Theology, and Pastoral Theology on the theme of Jesus. Dom John Dominic Crossan, a somewhat controversial scholar in a wide range of disciplines, was the lecturer. He concentrated on historical Jesus research at the conference. Respondents to Crossan were from several Australian denominations representing the three major disciplines: the Rev. Professor Frank Rees and Rev. Dr Gerald Moore (Systematic Theology), Dr Robert McIver and the Rev. Dr William Loader (Biblical Studies), the Rt Rev. Graeme Rutherford and the Rev. Dr. Douglas Purnell (Pastoral Theology). The Rev. Professor Dorothy Lee of the Uniting Church Theological Hall in Melbourne lectured on Christology in John's Gospel from a woman's perspective, and the Rev. Dr Philip Hughes on research in ministry in rural areas. There were about 50 registrations, the venue not being readily accessible to some.

Categories of Membership

At the 1999 annual general meeting considerable discussion took place on categories of membership. It was finally agreed that the Constitution be amended to read that with regard to membership ANZATS may distinguish between:

1. the membership of an independent school;

2. the membership of a consortium that is a teaching institution;
3. the membership of an institution not included in (1) and (2) above.

The matter of categories was to be kept under review because the relationships of member institutions with other teaching institutions (e.g. universities) were subject to further change. The fee structure was to remain unchanged. Applications for membership from the following in recent years showed the association was still alive: Nazarene Theological College, Brisbane; Knox College, Dunedin (severing its relationship with Otago University and changing its name to School of Ministry, Knox College); and Tabor College, Adelaide.

Membership criteria were again debated in 2002, when it was agreed to phase in two categories, thus enabling colleges to choose between them. The two categories would be reviewed at the end of five years: Full membership for degree-granting colleges or member institutions of degree-granting consortia or associate membership for colleges without either degree-granting status or membership of a degree-granting consortium. This would need to be reflected in the fee structure and in the extent to which ANZATS membership should play in accreditation procedures.[6]

New Executive

The annual general meeting in 2001 saw the formation of a new Executive, when Chris Mostert succeeded Frank Rees as President. Rees had undertaken new responsibilities in the Doctrine and Interchurch Co-operation Commission of the Baptist World Alliance. The Executive and the Council were requested to undertake a comprehensive review of ANZATS, with a view to formulating plans for future directions. At the end of 2001, privacy legislation came into effect, and colleges had to take account of how students' results were disclosed. Where the results had to be passed on to another institution, the student was made aware of the procedure and that her/his privacy was respected.

To facilitate discussion of future directions, the Council was asked to meet close to midway between annual general meetings (instead of ad-

jacent to the annual general meetings), and to hold special consultations in conjunction with the Council. This was a return to the earlier practice. The Council had met at the same time as the annual general meeting only in the previous ten years.[7] The Council effected the change when it met in May 2002 instead of July.[8]

Future Directions 2

As Secretary, Harold Pidwell had presented a paper *Future Directions* at the 2001 annual general meeting that provoked discussion on ANZATS' role and strategies. He said that since its foundation ANZATS had organized significant annual conferences. The Council had met in May each year when issues were explored and brought to the notice of members. The Commonwealth government had consulted ANZATS on matters affecting higher education and theological colleges. In Victoria, Pidwell had been appointed to the state government's Higher Education Advisory Committee and had become heavily involved in re-accreditation procedures interstate, so that ANZATS was becoming better known. But over the previous decade its activities had diminished, so that the annual conferences were perhaps the only major events – and numbers attending the conferences had declined. He felt that the Executive should rotate between the chapters. Only Melbourne (which had contributed several secretaries) and Sydney (which provided a secretary for four years) had been the location of the Executive in its 30 years.

The decision to establish membership criteria reflected a desire to see ANZATS as a "peak body", which recent applications for membership seemed to substantiate. Pidwell recommended that the annual conference be retained, and that steps be taken to co-operate with other bodies to prevent encroachment on its traditional dates; that a leadership development program be instituted, bringing together, for example, heads of theological colleges for a weekend; and that, in view of the rapid changes in higher education in Australia and New Zealand, ANZATS should have a representative voice in relation to government (since some 65 seminaries and colleges in Australia and New Zealand belonged to ANZATS, it represented the largest private group in higher education, and its voice should be heard more effectively in government circles); and, finally, that

the Council should revert to meeting in May, discussing substantive issues, and not be merely a business prelude to the annual general meeting.[9]

The seeking of degree and diploma accreditation by consortia from state bodies in recent years was encouraged by the Commonwealth government, and indeed by ANZATS, which had always sought recognition from educational institutions. Nevertheless, it affected national accreditation. In the inevitable relationships with state governments that consortia were bound to maintain, ANZATS lost something of its influence as a "peak body" in theological education. This was illustrated in the formation of another body at the instigation of Pidwell: the Committee of Deans of Theological Consortia (CDTC), who had common concerns in regard to accreditation. This impinged on the future directions of ANZATS. The Council had said that it did not think that CDTC was the appropriate body to represent ANZATS at a national level.[10] A most useful meeting was held between the ANZATS Executive and CDTC on 30 April 2001, when the Secretary of ANZATS agreed to write to the appropriate authorities in the states and the Commonwealth informing them of the role and status of ANZATS and its willingness to participate in accreditation processes.

It was also agreed that the two bodies would explore the possibilities of further co-operation, and that ANZATS would review its Constitution about membership criteria. This became part of wide-ranging review of the Constitution arising from Pidwell's preliminary paper on "Future Directions", which was discussed at the May 2002 Council meeting. The annual general meeting of the same year endorsed the report and asked the Council to finalize it and send it to member schools. The seeming diminishment of interest in ANZATS provoked the re-assertion of its "peak importance". In the matter of accreditation and registration, both in Australia and New Zealand, ANZATS had a valuable role as a partner with governments. This would possibly involve the nomination of appropriate persons to accreditation and review panels. A number of persons were engaged in lobbying ministers in Federal and state parliaments, mainly for funding at the higher education level; some purporting to be acting on behalf of theological education. As the body that represented most theological colleges, ANZATS could speak "vociferously" on behalf of its constituency. It was aware of colleges making similar proposals; for example, for the Post-

graduate Education Loans Scheme. The Secretary of ANZATS had already received information from member bodies and government departments. Means had to be found to publicize and disseminate this information.

The 2002 annual general meeting believed that future activities of ANZATS should include a "forum" for theological educators and administrators. The educational scene in Australasia had changed and was continuing to change, so much so that it was difficult to keep up. Leadership support and development were sorely needed, not only in administration, but also for leaders in theological education. College heads might attend a mini-conference on, for example, new faculty or women faculty. ANZATS had established links with ANZSTS and AASR. There were now a number of organizations, some of them making it difficult to maintain numbers at the annual conference with its inter-disciplinary emphases. All agreed that the conferences must continue, although perhaps as a biennial event that would facilitate liaison with other bodies.

Categories of membership and the Constitution again demanded attention. In the early years, Bible colleges were excluded, because they were considered not to be training persons for ordination. Then theological education changed. The advent of state (Australia) and national (New Zealand) accreditation procedures in the 1980s, with further developments in the 1990s, had again changed the picture. The question arose of what role ANZATS membership should play in accreditation procedures and what the categories of membership should be. Categories of membership should be reflected in the fee structure. This last section appears to have been added to by the annual general meeting, as the Council omitted the section and concluded the report on constitutional matters.

The Constitution gave most responsibility to the Council, and it was thought that the diminishing interest in the association in the past 10 years was due to the Council meeting for a short just prior to the annual general meeting. There was no provision in the Constitution for the succession of the presidency, which, if provided for, would have contributed to a sense of continuity. Electing two vice-presidents, one from New Zealand one to be President-Elect, would solve the problem. A minor problem was that if a President held office for two terms (six years) the President-elect would have to wait six years.[11] The Council authorized the Executive to

prepare the necessary amendments to the Constitution in the light of the discussion. The Executive had also to estimate the time commitment of the Secretary, should the proposals be put into effect. An ever-present problem for ANZATS had been for busy teachers to find the time to be participants in ANZATS.

Members of ANZATS were committed to finding new directions, so that in addition to Pidwell's paper at the May 2002 Council, Dr Neil Ormerod of the Catholic Institute of Sydney contributed to the review in an address entitled *The Needs of Theological Education in Australia and New Zealand and Possible Responses from ANZATS*. The address was published by ANZATS. Ormerod had taught in theological education for over 16 years in several different colleges, mainly in Sydney, which, he believed, had been much more fluid than in other capital centres. He had experienced four major re-accreditations and various minor accreditations of colleges and consortia. His own theological education was through MCD albeit "at a distance". He dealt first with accreditation and funding, and pointed out that theological colleges need accreditation of their awards, not least because it carries with it the benefits of some amount of funding for students (Austudy, etc.), but colleges had to put increasing time and energy into meeting government educational requirements.

Changes in Commonwealth government policy were matched by legislation in the states, yet theological colleges had to remain committed to their constituencies for the sake of their students and the standing of their awards. Some of the awards that the government system encouraged were hardly consistent with the core business of a theological college as envisaged by those constituencies, namely education for ministry. It was obvious that accreditation of awards and secure funding were closely linked.

Ormerod then turned to efficiency in resource allocation. He noted that about 70 per cent of theological colleges identified lack of government funding as inhibiting growth. But there were significant duplications "inhibiting growth": staffing, libraries, administration, and curriculum. He argued that the community of theological teachers needed to pursue a policy of active amalgamations and rationalizations. This need not cause undue trouble with all constituencies, because, for example, the evangelically oriented colleges could share resources. Ormerod also considered the

constituency support (for example, the churches). Government funding could relieve churches of the financial cost of supporting their colleges; but it would not be an appealing scenario for those constituencies, nor would colleges themselves enjoy the loss of a sense of ownership. Theological education was not just a matter of academia, but also of the ecclesia.

Furthermore, the colleges made a contribution to overall Church culture, being a resource for the entire Church. "What could ANZATS do?" Ormerod asked. The existing proliferation of awards within small institutions was not good; there was certainly a role for some sort of peak body to determine and monitor standards nationally (as was currently being done by CDTC), but ANZATS had a wider membership. Regarding funding, ANZATS was clearly not itself a source, yet it could search for scholarships for travel, study, and assistance with fees for staff and research scholarships for bright students specifically in the Christian tradition. Regarding good stewardship of resources, there was a role for ANZATS as an honest broker.

Theology, Reconciliation and Ministry

Taking a cue from current political discussion about the plea for reconciliation with Aborigines, ANZATS planned the 2002 conference at Luther Seminary in Adelaide on "Risking Embrace: Living the Theology of Reconciliation". Fr Frank Brennan SJ, well-known lawyer and leading advocate/adviser on Aboriginal affairs, was the keynote speaker. The themes of his lectures were anchored in contemporary issues: living sustainably in a hurting world; walking together as first peoples and later arrivals; exploring exclusion and disability; and facing theological difference.

Dr Alistair McFadyen from the University of Leeds was the speaker for the Sydney 2003 ANZATS/ANZSTS conference at Southern Cross College, organized by the Rev. Dennis Nutt of the SCD. MacFadyen had a number of publications to his credit and was also co-editor of the series *Society and Church* (SCM Press). His task was to explore "Making the Connections: Theology and Ministry". This was an essential theme throughout the history of ANZATS: to help establish theological excellence and relevance, while at the same time encouraging professionalism in ministry, for example in Field Education. ANZATS had worked hard to overcome

the dualism between theory and practice. To this end the 2003 conference planned workshops on the use of technology, making use of the arts in pastoral ministry, and relating secular disciplines to pastoral practice. McFadyen made connections with the problem of sexual abuse. One lecture had the intriguing title "Augustine in Bed with Feminist Theologians".[12]

Only 25-30 people attended, again raising questions about the viability of conferences and the need, already acknowledged in the formation of the conference committee, to take account of other bodies sponsoring religious or theological themes at national gatherings. At the annual general meeting Mostert was again elected President, and the Rev. Dr Ken Booth (New Zealand) Vice-President. The appointment of a Vice-President who would be President-Elect, as required by the recent constitutional change, was referred to the Executive, who thought about inviting a member of CDTC.[13] Pidwell was re-elected as the Secretary/Treasurer and the other members of the Executive were: the Rev. Dr Richard Treloar, Dr Kathleen Williams RSM, and Mrs Barbara George. Members of the Council included the foregoing with Rev. Dr John Olley (Western Australia), the Rev. James Gibson (Queensland), the Rev. Michael Hassold (South Australia), and Dr Raymond Nobbs (New South Wales).

New Zealand

In May 2003 reports were submitted from the chapters. New Zealand reported that early in 2003 The University of Auckland had appointed Dr Elaine Wainwright as the foundation Professor of Theology, the result of discussions that followed the ANZATS conference in Auckland in 1978, and the ANZATS Council Meeting in 1985, which Pidwell had attended. Previously the colleges of the Auckland consortium taught and the university awarded the degrees. Now the university would effectively select from the various colleges those courses and staff members it wished to include within its compass. Wainwright had the task of holding it all together.

The other Auckland institution of considerable size was the Auckland Bible College. The New Zealand Qualifications Authority, which enabled them to access government funding, accredits their programs. The third major institution, according to Booth (President of NZATS), was Otago University, where the Department of Theology and Religious Stud-

ies attracted a significant number of students, despite the loss of "captive" ordination candidates of any of the churches. The other member institutions of NZATS were smaller and generally involved in local education, not all of it at tertiary level. A major issue facing New Zealand theological institutions was the continuance of government funding.[14]

NSW

The major part of Nobbs' report from New South Wales concerned the SCD, which in its 20-year history had conferred 2300 awards. In 2003 it was noted that the number of postgraduate awards equalled those of undergraduate awards. Comments were also made on the Australian College of Theology, Avondale College, St John's (Morpeth), Macquarie Christian Studies Institute, Moore College, Tabor College, and Tahlee Bible College. The report also noted that the costs in New South Wales associated with registration, accreditation, and approval were quite considerable. Nobbs wondered whether ANZATS could be a little more pro-active in government negotiations.[15]

Queensland

The Queensland report referred to a general time of unsettlement and change in a number of colleges, so much so that they had not been able to concentrate on what they could do together in ANZATS. The Brisbane College of Theology, for example, had to make some difficult adjustments due to the requirements for re-accreditation with the Queensland Higher Education Office. The Queensland Baptist College of Ministries, with a new Principal, the Rev. Dr John Sweetman, was representative of those colleges that were seeing administration and leadership issues as central to the curriculum and seeking adjunct faculty to teach more traditional subjects.[16]

South Australia

In South Australia a memorandum of co-operation has been formulated between the ACD (Parkin–Wesley Theological College, St Barnabas Col-

lege, Catholic Theological College, Coolamon College, Nungalinya College), and Luther Seminary to guide the co-operation of the two bodies in future years. Attention was given to library matters, whereby faculty and students from one college could borrow from the other without additional fees. ACD noted that a Master's degree in Religion and Ethics had been developed, and that Coolamon College had relocated in Adelaide, which made ACD topics available to people engaged in distance education. Luther Seminary noted the development of a Bachelor of Theology–Bachelor of Ministry for Pastoral Ministry candidates and involvement in the Teaching Ministry Program in Bachelor of Education at Flinders, The University of South Australia, and ACU campuses. Colleges not in the ACD (Burleigh College, Bible College of South Australia, and Tabor College) reported developments; for example, Burleigh had a new Master's degree of Divinity through the Australian College of Theology.[17]

Western Australia

In Perth the Baptist Theological College of Western Australia and the Perth Theological Hall of the Uniting Church held individual memberships in ANZATS. The Perth College of Divinity, a consortium, included as well as Perth Theological Hall, the Anglican Institute of Theology and Religious Education, and the College of Theology of Notre Dame University. PCD facilitated relationships between the churches and Murdoch University. The process began in 1986. In the early 1990s the relationship moved from affiliation to integration when Murdoch sought government funding for the Theological Studies Program, which, as it happened, met only about one-third of the costs; PCD met the rest of the needed finance.[18] Theology in Murdoch University is in the School of Social Inquiry, which includes History, Sociology, Community Studies, and Tourism. In 2003 the Murdoch Theology program had 17 per cent more students than the year before.[19]

Victoria

The report from Melbourne, where MCD virtually acts as the chapter, indicated verbally that MCD was preparing for an audit by the Australian

Universities Quality Agency and was establishing a common database. A Master of Divinity degree and a Graduate Diploma in Counselling had been established. Tabor College (Vic.), Harvest Bible College, the Bible College of Victoria, and John Paul II Institute were all undergoing accreditation and re-accreditation with the Victorian Office of Training and Tertiary Education.

All these reports revealed in one way and another how pertinent the observations and suggestions made by Pidwell and Ormerod had been. There was a place for heads of colleges across Australia and New Zealand to get together and confer and a need for leadership support. Dr Kathleen Williams at the 2003 Council had introduced discussion of leadership, one of the issues in Pidwell's *Future Directions* paper. She raised the issue of coping with change and the ambiguous identity of leaders of colleges: should she or he be primarily a scholar? A priest/minister? A colleague? Or a CEO? Could there be an Australasian model of theological leadership?

Pertinent to many of the points in discussion was the change in the perception of the purpose of theological colleges and the consequent adaptation of the curriculum. Considerable stress could occur when moving from preparing candidates for ordained ministry only to preparing also for students for their various educational and religious callings.

Not the least of the worries of leaders of colleges was the cost of providing for the various degrees and diplomas while also coping with diminishing resources. The Council agreed to be in touch with heads of colleges, and it proposed local conferences or an Australasian conference on developing the appropriate skills.[20] While relationships with universities and government bureaucracy involved staff in increased administration, it was important to maintain those relationships to guarantee the integrity of degrees and development of postgraduate degrees. Fees were often required for accreditation and registration in higher education institutions, but students in such courses had access to whatever government aid was available.

It was a complex problem in the various regions, yet it was apparent that ANZATS could play a role as "an honest broker" if it chose, because of its wide membership and experience of determining membership and accreditation procedures. For example, it argued that those fund-

ing mechanisms should be made available to all domestic full-fee-paying postgraduate students, regardless of the institution to which they were attached. This, and other similar submissions from a variety of sources resulted in the Australian government Fee-Help scheme. This scheme proposed that students pay nothing at the point of entry to their studies and could borrow up to $50,000 to pay their fees. Eligible institutions had to be on the Australian Qualifications Framework Register to participate in any consultations of the matter.

ANZATS had been unhappy about earlier proposals that resulted in some colleges receiving access to the Postgraduate Education Loans Scheme and had argued to the Australian Department of Education, Science and Training that colleges such as the SCD, the Australian College of Theology, Luther Seminary, and ACD had better claims than some institutions that had been granted such access.

In conversations with government authorities, the time and expertise of the Secretary is vital. Concern for future directions was well illustrated, and this accounted for more than the annual honorarium of $2000. ANZATS was in need of a far bigger budget if it were to interpret the changes in government higher education policy. Furthermore, ANZATS had to keep in mind that colleges had far more private students studying theology than those studying for ordination. Over the last 30 years candidates for ordination had declined, but students interested in theology had increased – in many colleges by about 400 per cent.[21] This well illustrates the remarkable changes that had occurred within ANZATS in the teaching of theology in private higher education institutions.

Endnotes

1. Executive, 11 February 2000.
2. Executive, 2 May 2000.
3. Executive, 12 May 1994.
4. Executive, 27 February 1998.
5. Report of 2000 Conference.
6. AGM, Adelaide 2002, n.d.
7. AGM, 3 July 2001.
8. cf. Council, 2 July 2001.
9. Ibid.
10. Council, 5 July 2000.
11. AGM, 2 October 2003.
12. ANZATS *News*, November 2003.
13. Executive, 20 October 2003.
14. K. Booth, 13 May 2003.
15. R. Nobbs, 16 May 2003.
16. J. Gibson, n.d.
17. B. George, 23 May 2003.
18. W. Loader, Information Paper, 8 July 1996.
19. J. Olley, 19 May 2003.
20. The first Heads of Colleges Conference *Empowering Leadership* was held 1-3 July 2004 in Melbourne, and the second, *Engaging Leadership*, was held in Brisbane 21-23 September 2006.
21. ANZATS Submission to *Higher Education at the Crossroads*, 9 March 2004.

Conclusion

This history concludes in 2003. For 35 years theological educators, with minimal resources, have sought to enhance academic excellence and pastoral wisdom. At first it was suspected that it would be yet another educational enterprise dedicated to the raising of academic standards so essential for ministers and priests. But the academic goals that teachers espoused contained the essential element of a pastoral calling. The first secretary of ANZATS developed the accreditation procedures, which challenged colleges to meet standards and thus become eligible for membership of ANZATS. It is significant that almost every theological and bible college in Australasia is now a member of ANZATS and that the ecumenical emphasis which characterised it from the outset has blossomed so that 87% of all theological colleges in Australia and New Zealand now participate in consortia.

From the beginning, it can be seen that national conferences played an integral part in the ANZATS story. They became an annual event, which brought lecturers from all over Australia and New Zealand to share insights and problems and hear lectures from overseas scholars. Later, national gatherings took place around particular disciplines; but nothing could replace the general conference organized by a chapter in the region where the conference was held. The Council of ANZATS proved to be the engine that kept the program of conferences moving and the secretaries proved to be the catalysts that kept the association alert to the challenges of the day.

Among the usual necessary academic courses, Field Education was pioneered as a significant part of theological training. Education for ministry meant gaining professional knowledge *in pastoralia.* Americans played a part in developing the techniques of this discipline but it was Douglas Fullerton in his secretarial role who saw to it that he and ANZATS learned of its value. When he visited overseas theological schools in South East Asia

and the Pacific it was often on his agenda. In so doing, he put Field Education in the necessary context.

Not only in Field Education, but also in the discipline of theology generally, context came to play an interpretive role in elucidating the Gospel for contemporary ministry. Responsible for teaching the great European heritage, theological teachers had yet to make it relevant to the Australasian context. So "Theology in Context" became one of the themes in ANZATS' concerns.

From the outset, ANZATS saw the necessity of relations with Asia and the Pacific. These were part of their context too. It was also necessary that the Gospel imperative embrace cultures near at hand and both learn from and contribute to the ecumenical vision of the theological educative enterprise. Fortunately, this brought the local and the global – the Australasian context and the South East Asian and Pacific contexts – into critical contradistinction. This saved ANZATS from parochialism. In fact, ANZATS became a contributor on the world scene. It saw the wisdom of the local scene, but not to the detriment of world issues.

ANZATS has seen to it that theological colleges, which have exhibited remarkable ecclesiastical and academic variety over the years, have yet a common calling: to educate men and women to embody and interpret the word of the Gospel to an increasingly complex world. It has gladly embraced a wider theological responsibility than just educating candidates for ministry. It has gladly seen to it that the laity (women and men) also has a place in theological studies.

The contemporary Church shows some impatience with long-standing institutions, which seem to betoken a past era. Umbrella organizations and consortia, crucial developments now well recognized by ANZATS, threaten its structures and denominational identities. But new occasions teach new duties, and ANZATS has still a role to interpret the critical importance of theological education for the Church, for tertiary institutions, and the contemporary world.

ANZATS Presidents and Secretaries

Presidents

1968-72	Rev. G.T. Inglis
1972-74	Dr R.L. Sharwood
1974-78	Rev. Prof. R. Anderson
1978-80	Dr K. Bowes
1980-84	Rev. Dr J. Gaden
1985	Rev. Dr D. Coffey
1986-89	Rev. Canon G. Garnsey
1990	Dr W. Tabbernee
1991-97	Rev. Dr K.R. Manley
1997-2001	Rev. Prof F.D. Rees
2001-2007	Rev. Prof C. Mostert
2007-	Prof. R. Nobbs

Secretaries

1968-73	Rev. Dr E.K. Cole
1973-84	Rev. Dr L.D. Fullerton
1985-89	Rev. Dr G.L. Barnes
1990-1998	Prof. N.J. Young
1998-2000	Rev. Dr C. O'Reilly
2000-2007	Rev. Dr H.J. Pidwell
2007-	Prof. M. Horsburgh

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In addition to telling the story of ANZATS this book outlines many of the issues faced by theological colleges in Australia and New Zealand during the last 35 years. The region's major theologians are well represented in this important account of theological education in the latter part of the 20th century.

The Author:

Geoffrey Barnes was a historian who taught at the United Theological College in Sydney, NSW. A former secretary of ANZATS, he completed this work shortly before his death in January 2005.

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